THE GROVNDS of Divinitie.

Plainely discovering the Mysteries of Christian Religion, *propounded in Questions and Answers:* Substantially prooved by Scriptures; Expounded faithfully, according *to the Writings of the best* Divines, and evidently applyed by profitable vses.

To the which is prefixed a very profitable Treatise, contayning an Exhortation to the Study of the Word.

Corrected and enlarged, by ELNATHAN PARR, *Minister of the Word.*

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TO THE
Right worſhipfull and religious Gentleman, Sir NATHANIEL BACON, Grace and peace from God, the Father, and from our Lord IESVS CHRIST.

SIR,

I Beſeech you acknowledge this ſmall Booke as your owne: and were it worthy of your worthy ſelfe, it would be bold to challenge you as the right owner. The ſtate of the Husband to the wife, paſſeth to the Husband by the Law of wedlocke: So the right of this vnto your

worſhip, becauſe formerly dedicated to my honourable Lady, your peereleſſe Aſſociate. For this cauſe I preſume you will vouchſafe the ſooner to owne it, and the more favourably to accept it: though it enrich not your coffers, yet it may your Conſcience Howſoever I am ſure it muſt needs obtaine a greater degree of eſteeme; comming forth under the conjunction and ſweet aſpect of two ſo propiſcious and noble Stars, whatſoever it is, it is your Worſhips, and ſo is the Author.

A devoted Servant to both your Worſhips.

ELNATHAN PARR.

To the most vertuous and worthy Lady, the Lady IANE, Wife to the fore-named Sir NATHANIEL BACON.

MADAME, *I doe heere humbly represent vnto you this* 8th. *Impression; which was yours by the former Dedications. As I have added vnto them an Enlargement, So have I unto your Ladiship a worthy partner: Not that I think you not worthy of all, but because I think your Ladiship unwilling to have any thing without him. For of your owne worth (if I should make a due Report they wch know you not, would*

iudge me a flatterer, the worſt of friends; And if I ſhould report leſſe then your due; they which know your Ladiſhip, and your bounty towards me, would judge me ungratefull, the worſt of men. I will onely ſay this, which all that know you affirme, that for a generall eminency in all endowments both of Nature and Grace, the world can number but few ſuch. I humbly crave your eight acceptance of this, and of the Author.

Who earneſtly prayeth, that as both you are now united in a holy and happy band of mutuall love, ſo you may for ever be conjoyned in the participation of all good, preſent, and to come: and who reſteth.

A devoted ſervant to both your Worſhips, in the Lord,

ELNATHAN PARR.

A SHORT and plaine Exhortation *to the ſtudy* of the VVord, with *ſeverall directions for the* hearing and reading of the ſame: very neceſſary *for theſe times.*

AS the Sunne is to the World, ſo is the Word of God to his Church and People, the light of their lives, the life of their ſoules: But as the Sunne in regard of the cõmonneſſe, is not duely conſidered; ſo

the commonneſſe and plenty of the Word (a beneſit unſpeakeable) breeds the contempt of it. Even as the *Manna* at the firſt admired, was afterwards loathed: ſo doth our corruption uſe the Word. When the Lord ſtrooke *Ægypt* with darkeneſſe, then they underſtood the benefit of the light; ſo if the Lord ſhould deale with us, ſending ſuch a famine of the Word, as the Prophet *Amos* ſpeaketh of, wee would then acknowledge the plenty of the Goſpell to be a happy bleſſing: for wee are brought to the acknowledging of good things rather by the wanting, then the having of them. So the ſicke man learneth greatly to account of that health, for the which before his ſickneſſe he was ſeldome thankfull; but this is of corruption:

Amo.8.11

n: and grace muſt teach us neverthelesse to esteeme of he Word for the plenty of t, and our liberty in profeſ-ing it; but ſo much the more o love it, and for it to praiſe ur mercifull God in Ieſus Chriſt.

This alſo we muſt know, hat the more plentifully the Lord giveth the meanes, the nore fearefull is our blind-neſſe, and the neerer we are o judgement, if we make not ood uſe of it. When *Iohn Baptiſt* preached Repen-ance, and the Kingdome of God, hee ſaith, *Now is the Axe laid, &c.* As if he ſhould ave ſayd, Howſoever God ath hitherto ſpared, yet hen the Sonne from his Fa-hers boſome ſhall teach, he hat heareth not now, ſhall e hewne downe, and caſt nto the fire. How culpable his way our Engliſh Nati-

Matt. 3. 10

on is, is too too manifeſt, an
what we have cauſe to ex
pect for it, I tremble to write

Wherefore as in the mor
ning when the Sunne riſeth
in his ſtrength, we open ou
doores and windowes t
partake of his comfortabl
brightneſſe: ſo, in as much a
the Lord cauſeth the beame
of his glorious Goſpell t
ſhine clearely among us, it i
our parts to open our eyes
and to endeavour to be illu
ſtrated by the ſame. Is it no
the Commandement, bindin
all, to uſe all induſtry in th
Ioh. 5.39 Col. 3.16 ſearching and ſtudy thereof?

That all are bound, may ap
peare by theſe reaſons: Firſt
If any might be diſpenſe
with, for not ſtudying in th
Word; either in regard o
the worthineſſe of their per
ſon, or for the multitude o
Deut. 17. 17, 19 their buſineſſe, then Kings
but not Kings; and *David*
a

an example; therefore none. Secondly, all Parents and children are bound to the knowledge of the Word: but all degrees, orders, and conditions of men, are in these contained: therefore all. Thirdly, the reason of the Commandement sheweth it: *In them you hope to have eternall life.* But all hope for, and would have eternall life: *Ergo.* Fourthly, the Scriptures set downe the duties of all men in their severall calling: but these duties wee cannot performe, unlesse we know them, and know them we cannot without the Word, *Ergo.* Fiftly, the Apostle *Peter* writeth thus: *Be ready alwaies to give answere to every man that asketh you a reason of the hope that is in you.* But render a reason, and readily we cannot, without the Word: therefore all, whether teachers or

Deut. 6. 7

Iohn 5. 9

2 Pet. 3. 15

learners, able, or not able t
read, are bound to the ſtu
dy of the Word. Away the
with the Figge-leaves of th
multitude, who thinke them
ſelves hereof diſcharged, ei
ther for their worldly buſi
neſſe, or becauſe they are no
booke-learned, or for ſom
ſuch fooliſh excuſe. This alſ
reproveth the Papiſts, wh
barre the common people th
reading of the Scriptures
fearing leſt that thereby the
ſhould prove Heretikes: Bu
this is a fooliſh feare; for th
Scripture teacheth the con
trary; affirming, that the
Law maketh not wiſe me
ſimple, but ſimple men wiſe
not putting out the eyes o
them that ſee, but giving
Pſ. 19.7,8 light to the eyes. And indeed
their reaſon is without rea
ſon: for the Word is a rule
but the ruler maketh not th
worke wrong, but is a meane
to

to right the ſame. The Word is a light; but the light cauſeth not darkeneſſe, but the abſence of the light: So the Word cauſeth not hereſies, but the abſence of the Word: yea, and if they will conſider, they ſhall finde, that not the ſimple common people, but the learnedſt Clearkes, priding themſelves in their wit, have beene the broachers of hereſies.

As all are bound ſo touſe all induſtry and diligence to know the Word: which is expreſſed in thoſe ſignificant termes and phraſes: *Search the Scriptures:* and, *Let the Word of Chriſt dwell in you plenteouſly.* Search, that is, not ſlightly and overly, as many doe, not regarding whether they finde or no; but narrowly, and painefully, as *Salomon* expoundeth, by *calling, crying* and *ſeeking*, as for ſilver; and

ſearching, as for treaſures; Then ſhall wee underſtand the feare of the Lord, and finde the knowledge of God. Pro. 2. 3, 4

Let the Word of Chriſt dwell in you: that is, even as they that dwell with us under the ſame roofe, are well knowne unto us, and wee familiarly converſe with them: So ought the Word to be, not as a ſtranger, but as a welcome and well-knowne gueſt: *Let it dwell plenteouſly, richly*: that is, even as every corner of a rich mans houſe is fraught-ted with ſtuffe, ſo ought we to be full filled with Divine knowledge. This condemneth thoſe blind ones, who live like bruit beaſts that have no underſtanding: whoſe bruitiſh ignorance cannot be but exceeding fearefull: For even as a houſe without walles and windowes, and other neceſſary furniture, is accounted

accounted forlorne; so that is a very forlorne and naked conscience, which is destitute of the knowledge of the Word. And as it is an easie matter to lead the blind out of the way, so the ignorant are easily led and taken in the snares of the Divell. And this reproveth the negligence of such, who are not carefull to apply themselves with all diligence to the study of the Word: our negligence herein being the cause of the barrennesse of knowledge in these plentifull times. If men would bestow that time in the study of the Word, which they for the most part bestow, some in hunting and hawking: some in dicing and carding; some in drinking, swilling, and following bad company: some in sloth and idlenesse: thus wisely redeeming the time: then certainely knowledge

would abound among us, as the waters that cover the Sea. Even as in matters of the World, though a man have never so good a trade; yet without labour and diligence hee can doe no good in it: and as the diligent ſhall beare rule, and ſtand before Kings: ſo knowledge ſhall increaſe to the diligent, when the negligent ſhall be under darkneſſe.

Pro. 12. 24
Pro. 22. 29

There are two principall cauſes among many, which ought to provoke our diligence herein. The Difficulty, and the Vtility of the Scriptures: The Scriptures are difficult and hard, but firſt, not to all; but to them which periſh, and to them which are naturall, and have not the ſpirit: but to them which have received the enlightening ſpirit, it is otherwiſe: God who cómanded the light to ſhine out of darkeneſſe, ſhining into

Cor. 4. 3.
Cor. 2. 4

into their hearts, and giving them the light of the knowledge of God, in the face of Iesus Christ. Secondly, they are difficult, but not alwayes, the Lord more and more scattering the darkenesse of the minds of his elect Children, by his holy Spirit. Thirdly, they are difficult, but not all, for in the foundation of the Doctrine of salvation, and of faith and manners, they are easie and plaine: but some places indeed are wonderfully hard: There is milk for babes, that is, easie; and meat for strong men, that is, hardnesse. The Ancients, of this have excellently spoken: One saith, The Scriptures are like a mighty river, in the which a Lambe may walke safely, and yet an Elephant be drowned. And another: The writers of holy Scripture are in some things like Angels, descen-

Cor. 4.6

descending to the capacity of the simplest; and in some things as Angels, transcending the capacity of the learnedst. And againe, in the holy Scriptures some things are open, and some things obscure: those are for our nourishment, these for our exercise: by those our hunger is staid, in these our loathings. And indeede, this varietie addeth to the excellency of the Scriptures, as in the globe of the Earth, some Land and some Sea, make both the more esteemed; and in the Land some Hils, and some Vallies make both the more delightsome; and as the Summer is so much the more welcome, after a hard and stormy Winter: even so this mixture in the Word maketh both the more pleasing, and continueth the edge of our desire to study

which

which if it were all alike, would ſoone be dulled.

Theſe reaſons may be rendred, why the Lord would have ſome things in his Word to be thus folded up in the Clouds of obſcurity; making (as it were) darkeneſſe their Pavillion: Firſt, that wee might know and acknowledge the underſtanding of the Word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would ſoone appeare, if all things were obvious and eaſie at the firſt ſight. Thirdly, that we ſhould not vilipend and make light reckoning of the Word: for this is our corruption; proffered kindneſſe or grace, is not eſteemed. Fourthly, that impure dogges and ſwine may bee kept from holy things. Fiftly, that we ſhould make high account of the mini-

miniſtery of the Word, ordained for the opening and interpreting of the ſame. Sixtly, to ſtirre us up to Prayer, and to continuall diligence and paines in the hearing and reading of it: As matters of great difficulty are not compaſſed (we ſee) with ordinary paines.

Many by reaſon of the difficulty of the divine Oracles, doe quite give over the ſtudy of them; like unto the ſluggard, or idle perſon, who
Pro. 26. 13 ſaith, *A Lyon is in the Way.* But as generous and noble Spirits are not daunted nor diſmayed by the dangers of great Enterprizes, but rather
1 Sam. 2. 1 ſo much the more enflamed
9 with courage to ſet upon them: Even ſo the difficulty of holy Scriptures ſhould not abate our paines, but in reaſon ſo much the more
2 Tim. 3. whet on our diligence and
16 wit

out the which, not onely no excellent, but no ordinary comfortable measure of knowledge can be atchieved. Is the Word difficult? Then it requireth of thee so much the more industry in reading, hearing, conference, meditation, prayer: In which things if wee did exercise our selves in a conscionable manner, we should soone become men of ripe age in these hidden mysteries. Ioh.17.20 Rom.10.14 Psal.19.7. 2 Tim.3.15

The second reason to excite our paines, is the utility and profit that comes by the Word. As *David* said of *Goliah* his sword, *There is none to that*: So I may say of this reason, *There is none to this*. For amongst men, whose heart is so hard, but profit and gaine will perswade him? But the Scriptures are profitable: *By them wee believe: By them wee are converted,* 1 Pet.1.23 Sam.1.18 Act.40.44 1 Tim.1.21 Luke 11.18

Ioh.6.6,8 Act.13.1. 9

verted, and made wise: By them wee are regenerated. By the preaching of them wee receive the holy Ghost. By them wee are saved: therefore called *The words of eternall life, and of salvation.* The Word is

Psal.119. 105 Pro. 6.23 Deu.32.2 Esay 1.15 10,15 Eph.6.17 1 Pet.2.2

compared to *Light*, to enlighten us. To *Raine*, *Snow*, and *Dew*, to make us fruitfull in good workes. To a *Sword*, to defend us. It is a *Key*, to direct us to Christ, the treasury of all happinesse. It is as *sincere Milke*, to feede us, and

Cant.2.5

make us grow: As *Flaggons of Wine*, and *Apples of Paradise*

Mat,5.13

to comfort us. As *Salt* to season, purge, cleanse and preserve us. Preferred before

Psa.19.10 Psal.12.7 Ps.119.72

Hony, for sweetnesse, before tryed *Silver* and *Gold*, for price, and inestimable value. What shall I say? the praise and excellency of the Scriptures, exceedeth all the prayse and commendation that

that can be given unto them. If I had the tongue of Angels, I could not expresse it, but must be compelled to say as the Apostle in another place, *O the deepenesse of the riches of the Wisedome of God, and of his Word!* Is any thing then so profitable as this? O what a base, slavish, and foolish nature have wee, which runne and hunt after the feathers of the world, neglecting the true and certaine treasures of the Word! *You have a sure Word of the Prophets, to the which you doe well, if you take heede, &c.* Yea, if wee study in the Word, we have the Angels as fellow students, searching, enquiring, and desiring to behold the things that are revealed to us by preaching of the Gospell.

But some, perchance, will thus object: The Word of God

God is to be ſtudyed, wee confeſſe: but how ſhall wee know that thoſe Scriptures are the Word of God?

That the Scriptures contained in the Old and New Teſtament, are the Word of the living God, may appeare,

1 Pet. 1. 10, 11, 12
Eph. 3. 10

either by { *Teſtimonies*, or *other Reaſons.*

The Teſtimonies are either — { *Divine*, or *Humane.*

1 Cor. 2. 1. 3
2 Tim. 3. 19
2 Pet. 1. 21

The Teſtimonies Divine, confirming this truth, are either of — { *God ſpeaking in the Word*: or of *the holy Ghoſt ſpeaking in the conſcience*

God ſo witneſſeth in his Word: and what more ordinary in the Prophets, then, *Thus ſaith the Lord?* as *Zachary* alſo, *Hee ſpake by the*

Luk. 1. 70

mouth

mouth of his holy Prophets, which have been since the world began.

The holy Ghost beareth this witnesse unto the consciences of the elect: and this testimony is that inward force and efficacy of the holy Spirit, by the which we feele our hearts mooved, bowed and perswaded to beleeve the Word. *He that beleeveth, hath the witnesse in himselfe.* This testimony (next to the voyce of God speaking in the Scriptures, who indeed is onely a sufficient witnesse to himselfe) is to be preferred before all other testimonies and arguments whatsoever. But this must be remembred, that this witnesse of the Spirit in the heart, is not to be pretended to confirme doctrines to others, and to confute adversaries: but onely, that every one for himselfe by this witnesse

1 Cor. 2. 10, 11, 12

1 John 2. 20 27

1 Joh 5. 10

neſſe might be certaine in his very conſcience, that the holy Scriptures are of GOD. In this the conſcience reſteth, and is ſatisfied: it ariſeth, and is wrought in our hearts, by the Word read, heard, meditated upon, and tranſlated to the uſe of faith and life: As, *If any man will doe his will*, (ſaith Chriſt) *hee ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* John 7.17

The humain teſtimonies, are either of the { *Church*, or of *The enemies of the Church.*

The perpetuall conſent of the Church, and of all the people of God, in receiving, embracing, and conſerving the Word of God, ſo many ages, notwithſtanding their diverſity and diſparity of minds and judgements, argueth no leſſe then a divine autho-

authority in the Word.

The enemies are either { *Iewes*, or, *Heathen*.

The Iewes acknowledge the Bookes of *Moſes* and the Prophets, to be given by divine inſpiration. And among the Heathen, when *Ptolomie* the King of *Ægypt* demanded, why Heathen Authors in their writings, make no mention of the Bookes of Scripture: one made answer, Becauſe they were divine; and that God the Author of them, was revenged of all thoſe that preſumed to touch them, as *Ioſephus* and *Euſebius* report.

The other reaſons may be drawne; firſt, from the antiquity of them, being of all writings the moſt ancient: *Moſes* the firſt Pen-man of holy

holy VVrit, being farre elder then all other writings now extant in the world: a thing well knowne to the learned. Secondly, from the certaine event and accomplishing of the divers Prophecies, which neither by naturall causes, nor by the wit of man could ever have beene foretold. Thirdly, from the Miracles which Satan never could bring to passe. Fourthly, from the matter of them containing the whole, pure and perfect Law of God; and describing such a meanes of salvation, which both agreeth to the glory and perfect justice of GOD, and satisfieth the conscience. Fiftly, from the Majestie of them, which shineth even through the humility and simplicity of the phrase. Sixtly, from the invincible firmity and continuance of them,

them, notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Secondly, from the beautifull harmony, and admirable consent of all the parts of the Doctrine contained therein. Eighthly, from the force of them in the minds of men, effecting, moving, converting and transforming us into new men, and kindling a lively consolation in our minds in the day of tryall, as appeareth in the Martyrs. Ninthly, from the irreconciliable hatred of Satan and his complices, tyrants, persecutors, and all prophane men, against the Scriptures, more than any other bookes. Tenthly, from the vengeance of GOD upon the contemners, blasphemers and enemies of the Word. It were almost infinit to reckon all

all that might be ſaid herein: all which are good, joyntly and ſeverally conſidered to confirme unto us the authority of the Scriptures, and to convince the conſciences of all them, which in the vanity and wickedneſſe of their hearts, ſhall any way call them into queſtion.

Wherefore it appeareth (and nothing can be ſaid to the contrary) that all are bound with all diligence to ſtudy in the WORD of God.

Two principall parts of our ſtudy in the Word, are the reading, and the hearing of it. All then muſt give all diligence to heare and read the Scriptures.

And becauſe things good in themſelues, through bad and negligent uſage, become oft-times unprofitable and hurt-

hurtfull unto us: therefore the Apostle *Paul* prayeth and exhorteth, that *the Word dwell in us in all wisedome.* Col. 1. 1 Col. 3. 19

That wee ought wisely to heare the Word preached, appeareth by our Saviour himselfe in his motions to his Apostles and Disciples, *Heare and understand. Take heede what you heare. Take heed how you heare.* Mat. 15. 10 Mar. 15. 10 Luk. 8. 18

Vnto this wise hearing, three things are necessary: First, some thing is to be done before wee heare. Secondly, something in the hearing. Thirdly, something when we have heard.

That which is to be done before wee heare, is called *Preparation*: which consisteth in the avoyding of some things, and in the doing of other some.

Those things which are to

be avoyded, may be reduced to these five heads: The first is *Intemperance* in riotous eating and drinking, and pampering the body: whereby we are made unfit for the exercises of the Word: the body being then more apt to sleepe than to heare. Full bellies (for the most part) have empty soules: and therfore our Saviour Christ monished his Apostles to *beware of surfetting and drunkennesse, which oppresse the heart.*

Luk. 21. 53.

The second is *Distracting cares of the world*: these must be banished out of our minds when we come to heare the Word.

As *Abraham*, when hee went to sacrifice his sonne upon the Mount, left his Asse and servants at the foot of the hill; even so, when we come to the holy hil of God with

Gen. 22. 34.

ith the congregation, we
dſt put off, and abandon
our own thoughts, words
d ſervile labours. For as
ornes choake the Corne, Luk. 8.14
will theſe the VVord,
our Saviour himſelfe tea-
ieth.

The third is *Prejudice* a-
inſt the perſon of the
eacher: for when the per-
n is once diſtaſted, we re-
h not his doctrine, though
ver ſo good. So *Ahab*
uld not abide *Micaiah*:
d therefore would not en-
ure his teaching and admo-
tions.

The fourth is *Pride*, for
me meaſure of knowledge
ceived: As many will ſay,
ey know as much as the
eacher can tell them. It
ay be they do: but do they
actiſe it? Such muſt know,
rſt, that preaching is not
nly to teach men that which

they know not, but also to stirre them up to practise that which they know: not so much ordained to informe the judgement, as to reforme the affection. Secondly, they must remember that part of the song of the Virgin: *He filleth the hungry with good things, but the rich hee sendeth empty away.*

The fift is *Carnall security*: When wee come to the hearing of the Word with a resolution, that, speake the Lord what he will; and cry the servants of God against our sins as long and as loud as they will, yet we will doe as we list. For many by this meanes come into the congregation, as the uncleane beasts into the Arke; they come in uncleane, and goe out uncleane. Well, this of all other is most fearefull, and the high way to a reprobate mind.

Rom. 1. 28 2 Thes. 2. 10, 11.

Thes-

These especially, and so all other sinnes must bee carefully avoyded, and unfainedly repented of: *For wisdome entreth not into a defiled soule*: And as the eye, if it be evill affected, cannot discerne the object; so the mind infected, and the conscience polluted with these and the like sinnes, cannot possibly understand the things of God: Satan by these meanes stealing out of our hearts the precious seede of the good Word of God. Wisd. 1. 4.

Those things, which are to be performed before the hearing of the Word, are especially two. The first, is prayer. If wee must pray before the receiving of our bodily meat, much more before this heavenly foode of our soules. And in our prayers we must commend our Teachers and our selves unto the Lord.

For our Teachers we are to pray for three things:

First, that their lippes may preserve knowledge.

Secondly, that they may bee faithfull in delivering the whole counsell of God unto us.

And thirdly, that they may powerfully and wisely speake to our consciences.

For our selves also we are to pray for three things:

First, for the pardon of our sinnes.

Secondly, that our minds may bee opened to understand.

Thirdly, that our hearts and affections may be sanctified to obey the holy Word. For oftentimes we doe not that we know to bee best; but that unto which our affections carry us. An honest and a good heart is a notable signe of Gods Spirit.

The

The second thing to be done, is timely and seasonable resorting, with the rest of Gods people, to the house of God. Negligent comming, that is, when we come one stumbling after another: how soever it be ordinary almost in all places; yet it argueth a grosse carelesnesse and neglect, if not contempt of the worship of God. If our love unto the Word should be measured hereby, it would soone appeare to be a great deale lesse than our love to Faires, Markets, Feasts, and merry meetings, as they call them; unto the which we will be sure to come with the first. O that we had but halfe the care to come to the market and food of our soules, which is the mystery of the Word! Why should we not be like to *Peter* and *John* in striving to out-runne one another, Ioh. 20.

to the House of God, as the
to the Sepulchre of Christ?

Neh. 8. 1 In the time of *Nehemiah* the people gathered all together, and called for the reading of the Law: And

Act. 10. 33 *Cornelius* and his houshold were all ready waiting for *Peter*,

Luke 1, 5. to heare the Word. And the people pressed unto Christ to heare him. The forwardnesse of these for our imitation.

In hearing, three things are requisite: first, Attention; second, Intention; third, Retention. The first, ordereth the body; the second, the understanding; the third the memory. Attention is, when the whole body, but especially the eare and the eye are reverently composed to heare the Word. Of the eare we read, Eccl. 4. 17 *Bee more neere to*

Luk. 4, 28 *heare.* Of the eye, *The eyes of all that were in the Synagogue,*

were

were fastened on him, that is, on Christ, when he began to teach them. Of the reverent carriage of the whole body, *Constantine* the Great may be an example, who as *Eusebius* reports, though hee were the most noble Emperour that yet the world hath seene, for the most part would stand at the preaching of the Word, and not sit downe, though admonished of his Nobles. *Mary* also is an example hereof. Wherefore to sleepe, to talke, to reade, to gaze up and downe in every corner, which is the marke of a foole, as *Solomon* teacheth, are specially to be avoyded. So also departing out of the Congregation, without just and reasonable cause: as the people stayed for *Zachary*, though in regard of the vision he held them very long: Even so

Lu. 10. 39

Luk. 1.

should wee stay with reverence, till the Congregation be dismissed with the blessing of GOD. More reverence then, must bee of a great many practised in hearing. If *Paul* will have women reverently to behave themselves in the congregation, because of the Angels; much more ought all, both men and women, behave themselves reverently, because of the presence of God, who is the Lord both of men and Angels: of the which his presence we have his promise: and therefore *David* called the meetings of Saints in his time, The presence of God. As therefore *Iacob* was stricken with great reverence for the vision which he had at *Bethel*, and said, *How fearefull is this place? this is none other but the house of God, this is the gate of heaven:*

Mat. 8. 20

Psa. 42. 2.

Gen. 28. 17.

ven: so should wee esteeme of the assemblies of the children of GOD worshipping in feare, as *David*; remembring we are present before God himselfe, as *Cornelius*. The second, is Intention: and this is of the minde; when wee diligently marke those things which are taught. For if our thoughts wander, & be not bent on the things spoken, wee heare without profit. Even as wee see by experience, that in a deepe meditation, though our eyes be fixed upon some certaine object, yet wee small regard it: so if the mind be not present as well as the body, all is to no purpose: For this is to be like the *Iewes*, who honoured God with their lips, but their hearts were farre from him. Wherefore here is required, that we suffer not our hearts so to wander, but that we

Psa. 2, 17

Act. 10, 33.

wee call home all the powers of body and soule to this holy businesse; not onely marking some words, and sentences, but the Booke, the Text, the Parts, the Doctrines, the Prooses, and the use. This is Intention, and this is commanded to the Church: *Heare, O daughter, and consider, incline, &c.* And *cause thine eare to hearken, and incline thine heart to wisedome and understanding.* The third is Retention, and this is of the memory; when wee lay up the Word of GOD in the heart, as the Virgin *Mary*, the sayings concerning Christ: Not so to lay it up, as the evill servant the talent, never to use it: but as *Ioseph* in the yeeres of plenty, layd up corne for releese against the yeeres of famine; so should wee store vp the Word

Psa. 45. 10

Prou. 2. 2.

Luk. 2. 52

Word, that wee may have it ready for our use vpon all occasions offered. And this is noted to be the property of good ground; *to keepe the Word.* But many are like to Sives, or broken Vessels, into which whatsoever is powred, is lost. That body thriveth not, where the stomacke wanteth a retentive faculty to keepe the meate till it be digested: Even so, all the hearing in the World profiteth not, if we bee not carefull to remember it. Wherefore, as a man having received a precious Iewell, casteth it not at his heeles, but layeth it up charily under locke and Key; so should we lay up the Word which wee have received. The Word is a well of Life; but (as *Iacobs* well) it is very deepe; Preaching is the drawing of this water; our hearing,

Luk. 8, 15
Ioh 14. 4

hearing, the fetching of it: But as we goe not to the river for water, to ſpil it by the way; ſo if we ſpill and loſe the Word we have received, what profit ſhall we have? And becauſe we are nimble to apprehend, and ſtrong to retayne evill things; but ſlow, and weake to good things; we muſt earneſtly pray and entreat the Lord, to ſanctifie, and to ſtrengthen our memories, that that which wee have once heard, we may often remember, to the benefit of our ſoules, *Amen.*

That which is to bee done after we have heard, is *Meditation*, the very life of our Hearing and Reading, and it is a revolving in our mindes, and a repeating againe thoſe things which we heare and reade; without the which, I dare be bold to ſay, that never any did, or ſhall profit in the

ſtudy

ſtudy of the Word. This meditation is either with God or man: Meditation with God, is either when we give thanks, or pray, concerning things heard or read. When thou haſt heard, praiſe God for it, and pray that by the finger of his Spirit it may be written in thy heart: and that thou maiſt finde in thy ſelfe, the lively formes of the doctrines delivered: It is a good degree of profiting by the Word, when wee can conclude the things wee heare and reade in the forme of a prayer.

Meditation with man, is, either with our ſelves, or others;

With our ſelves, when we make tryall what we can remember of that we heare and reade: and here we muſt not ſtay, but proceed to the heart and conſcience, and examine them upon every point

poynt wee have heard: As if thou haſt heard that which before thou kneweſt not: bleſſe GOD, and labour to bee more confirmed in the truth. If any thing hath been reproved, then eyther thou art guilty or not guilty: If guilty, bleſſe GOD that thou art admoniſhed of thy fault, and from hence make thee riſe to repentance: If thou beeſt not guilty, praiſe GOD for preſerving thee from ſuch ſinnes, ſo condemned in his Word: If thou haſt heard a vertue, or good duty commended, then eyther thou haſt not practiſed it, or thou haſt: If not, begin heere in the Name of GOD: if thou haſt, prayſe GOD for ſuch grace, and let ſuch exhortations encourage thee to proceede in well-doing.

Meditations with othe s,

is,

is, when eyther with our Family, or with any other of the godly Brethren, wee doe reverently and discreetly conferre of the things delivered. The benefit hereof must needs bee great; for as two eyes see more then one; so when wee meet to conferre of that which we have heard, that which one forgetteth another may remember; and that which is not well understood by one, is (it may bee) better marked by another. The two Disciples thus conferring, had their understanding opened; And the men of *Berea* their Faith confirmed: And this is wisely to heare: The Lord blesse all his people with this grace for CHRISTS sake, *Amen*.

Luk 42.13

Act 17.11 32

Thus much concerning wisedome in hearing the Word: now followeth to be decla-

declared, how wee should reade the holy Scriptures wisely.

That we are wisely to reade, teacheth our Saviour, *Let him that readeth, consider*: and we finde by other experience, that our affaires undertaken rashly and without due consideration, succeed not.

Mat. 24. 15.

That we may read wisely, three things are necessary: 1. *Reverence*: 2. *Order*: 3. *Judgement*.

First, *Reverence* is required in our reading of the holy Scriptures, both in regard of the Majesty of the Author of them, which is the living God, and also in regard of the worthinesse, and weightinesse of the contents, and matter of them; which is the hidden and great mystery of godlinesse, concerning Iesus Christ, and eternall life; the

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summe

summe of the Word of the Lord, is, *The Word, the Lord*. In these two respects, besides many other, the Scriptures are farre more excellent than all other writings whatsoever.

Therefore when thou takest thy Bible, remember the Lord whose Word it is; and sanctifie thy exercise therein, with a godly and devout prayer, for leave, and for an understanding heart: yea, as *Moses* at the setting forward of the Arke, and at the resting of it, devoutly prayed: so whensoever thou readest, begin and end, open and shut thy Booke with prayer: For as they which come to the Lords Table, and eat and drinke unworthily, and irreverently, eate and drinke their owne judgment, not considering the Lords Body: So they which come irreverently to the reading

Num. 10. 35, 36.

1 Cor. 11 29.

reading of the Scriptures, as to the reading of any prophane or common Booke, reade to their owne judgement, for not considering the Lords Booke. As we reade that the Lord commanded *Moses* to put off his shooes, when he drew neare the burning bush; *because the ground whereon hee stood was Holy ground*: So when wee draw neare to the Lord in offering to reade his Word, he commandeth us to put on holy and reverent affections, because the Booke we reade, is a holy Booke. For which way soever we turne or cast our eyes; in every leafe and page therof, the holy and reverent Name of GOD is ingraven. As *Peter* therefore writeth of speaking, *If any man speake, let him talke as the Word of God*, so may I say, if any read, let him read as the Word of God.

Exo. 3. 5

1 Pet. 3. 11

God. For as many thousands of the *Bethshemites* were sore punished for their irreverent gazing upon the Arke: as we read also of *Uzzah*: So verily, the just Lord striketh many Readers with blindnesse and hardnesse of heart, for irreverent usage of holy Scriptures. When thou readest therefore, bee reverent, and pray. Pray; for this is the way to obtaine wisedome: and to obtaine the Spirit: which Spirit leadeth unto the knowledge and practice of all truth, and which revealeth unto us the hidden things of God. Vse reverence also: for *the feare of God is the beginning of Wisedome*: And the secret of the Lord is revealed unto them which feare him; and his covenant, to give them understanding: The Lord put in our hearts his feare for Christs sake. *Amen.*

1 Sam. 6. 15

1 Chr. 13 19

Iames 1. 5
Luk. 11 13
Ioh. 18. 13
1 Cor. 2. 10

Prou. 1. 7
Psa. 25. 14

The

The second thing required in the reading of the Word, is Order, and Method; which is a great furtherance of knowledge, and a singular helpe of memory. An army dis-ranked and out of battell aray, never getteth the victory: so neither doth disorderly and confusedly reading get any great measure of grounded knowledge.

Luk. 1. 3. As Saint *Luke* wrote the Gospell in an orderly manner from point to point: so we are to reade the Word in an orderly manner, going forward from point to point. Memorable is the example of one *Alphonsus* a King of *Spaine*: who, notwithstanding the affaires of his Kingdome, read over the Bible fourteene times in order, with certaine Commentaries upon the same. As his diligence is here very commendable, and for

for our imitation; so also this, How read in order. If therefore I were worthy to give directions this way, I would thus advise: First, what booke soever wee take to reade, to begin at the beginning, and so continue reading till we come to the end of it. And thus shall wee carry the summe and drift of the History and argument before us: of which in a great part, they which reade now a Chapter in one booke, now a leafe in another, must needs be ignorant. Such simple Readers I may liken to those simple women, which are alwayes reading, but are never able to come to any sound knowledge of the truth. For as hee that goeth but an easie pace in the right way, speedeth his journey faster, than hee which maketh more haste in a wrong way: Even so

2 Tim. 3. 5.

so a little read in good order, advantageth the knowledge more than greater paines, if it be confused.

Secondly, I would advise, that in our reading we begin first with the easiest and plainest Bookes, as the History of Christ, set downe by the Evangelists, and the Booke of *Genesis*: Then to reade the Epistles, first, the shortest, as the Epistles to the *Philippians*, *Colossians*, the first and second to the *Thessalonians*: then the Epistles to the *Galatians*, and to the *Romans*, which last Epistle is called of some, The Key of the Bible. And when we have tryed our selves in these, then to begin the Bible, and to read it thorow: For even as in Trades there are some things more easie, to the which the apprentice is applyed; and afterwards, as he groweth in capacity,

capacity, he is taught the harder and more ſecret things of his myſtery: ſo in the Scriptures, there are ſome things eaſie and familiar for learners, and beginners, as milke for babes: and there are other things hard and obſcure, which it is not ſafe to meddle withall, till we have our ſences well exerciſed in the Word.

The third thing required in wiſe reading, is judgement and diſcretion; by the which, firſt we make choyce of a fit time to read: ſecondly, diſcerne the right ſence and meaning of that we read: and thirdly, apply and make the right uſe of our reading.

Iudgement is requiſite: for a wiſe man miniſtreth all his affaires with judgement: and every thing is beautifull in his time. Therfore the time

Pſ. 112. 5
Eccl. 4. 10

is ſpecially to be regarded. All time is not to be ſpent this way. For our callings muſt carefully be followed; neither is all the time to be taken up in our callings, but ſome time is to be ſpared for reading, prayer, and meditation: One of theſe may not hinder another, which muſt needs come to paſſe without Iudgement. *David* and *Daniel* obſerved prayer thrice a day; and they that feare God, will ſo divide their times that at the leaſt once a day they will read a Chapter or two in the Bible: and becauſe of the ſluggiſhneſſe of our nature, ſoone weary of good things, it were good to taske our ſelves; and when it ſo falls out that wee are conſtrained upon extraordinary occaſion to leave our taske unperformed one day, then to double our paines and diligence

ence the next time, rising the arlier, and working the har- er in our callings, that we ay redeeme that time with- ut any losse.

Theodosius the second Em- erour of that name, is repor- ed to have written out the ooks of the New Testament ith his owne hand, ac- ounting it a speciall Iewell, nd out of it hee read every ay, praying with his Wife nd Sisters, and singing of *Psalmes*. And it was a famous unuches practice, as wee ay gather out of the eighth hapter of the *Acts*. I read of nother Emperour of *Rome*, ho was wont to account hat day lost, in the which he ad not bestowed a benefit pon some of his subjects: So e may well reckon that day mong our losses, in the hich we read not, or medi- ate not of some thing in the

Word. But fooliſh men thus object; I have no leiſure, by reaſon of urgency and multitude of buſineſſe. To ſuch a one, I anſwere. Is any buſineſſe more urgent then this? *Martha* is troubled indeed about many things; but this one thing is neceſſary: namely, the knowledge of God by his Word. Againe, Thou wilt ſpare a time to eate and ſleepe: why not then to read? *Iob* eſteemed the Word of God, more then his appointed food: If our love were ſuch to the Word, wee would rather ſpare the times of our eating, then of our reading; as *Iacob* ſpared the meate out of his belly, to buy the bleſſing. Hath the body need of noriſhment, and hath not the ſoule much more? Now the bread of the ſoule is the Word of God. O Lord give

Iob 23, 12

Gen. 15. 30, &c.

us evermore of this bread. *Amen.*

Iudgement is alſo requiſite in reading, that wee may underſtand the meaning of the Holy Ghoſt: For the Word of God is not in the letters and leaves, but in the meaning and ſence, as ſome of the Ancients have ſpoken; yea, one of them ſaith, that the Word of God fooliſhly underſtood, is not the Word of God. Our Saviour Chriſt having oftentimes to deale with the learned Scribes and Phariſes, and with the Sadduces, asketh thus, *Have you not read?* and *Did you neuer read?* and *You erre, not knowing the Scriptures.* And yet theſe Scribes did ſo diligently read the Scriptures, that they numbred the letters and words; but they read without judgement; nor diſcerning, nor ſearching into the heart

Mat. 21. 3 & 19. 14. & 21. 16. 42. & 22. 31. Mar. 12. 24

of the ſence, but ſtaying in the barke of the letter. Thus to read is unprofitable. And here, as wee muſt be carefull to find the meaning, that we may not read as children; ſo alſo wee muſt take heed, that we faine not a meaning of our owne, and thruſt it upon the Word; leſt we prove Heretickes. Therefore the right, true, and fit ſence is to be ſought out: which of one place can be but one: And that muſt be, not according as we thinke; (for no Scripture is of private interpretation,) but according to the Scriptures, which are the onely beſt expounders of themſelves. The meanes, and ready way to finde out the genuine and true meaning of any Scripture, are eſpecially theſe: Firſt, a due and learned conſidering of the originall Tongue, in the which

2 Pet. 1. 20

the

the Scripture is written.

Secondly, a diligent marking of that which goeth before, and that which followeth.

Thirdly, a wise comparing together the place in hand, with other places, both like and unlike.

Fourthly, a heedfull examining of the sence arising, with the Analogy of faith; that is, with the doctrine contained in the Apostles Creed, so called, the Lords Prayer, and the ten Commandements, which are a short summe of the whole Bible.

Fiftly, conference with the learned Interpreters.

Sixtly, fervent prayer to God for understanding: for as wee cannot see the Sunne without his owne light; so we cannot see the wonders of the Word, unlesse the Lord

manifeſt them unto us by his Spirit.

The third thing that is to be done, that wee may read in Iudgement, is *Application*, to make uſe of that wee attaine unto by reading, in the reforming of our lives. Many eſteeme highly of the tree of knowledge, with *Eve*; but they regard not the Tree of life: when as the very life of our knowledge conſiſteth in the practice of that which wee know. As it is ſaid of Hearers, ſo it is ſaid of Readers. *Not the readers of the Word, but the doers ſhall be*

Ioh 13. 17

Iam. 4, 71

juſtified. And, *Theſe things, if you know them, happie are you, if you doe them.* Nay, hee that knoweth, and doth not, ſhall bee the more beaten, and is guilty of the more ſinne. As therefore wiſe men labour to make profit of all things they deale with:

ſo

ſo wee ſhould propound this end to our ſelves in all our reading; that it may bee profitable to teach, to improve, to correct, and to inſtruct us in all righteouſneſſe, that wee may become abſolute and perfect in all good workes. Some read onely to this end, that they may know more then they did; and this is vanity: ſome, that they may be knowne to know more; and this is pride: ſome, to make a gaine of their knowledge; and this is filthy lucre: Some, to edifie others; and this is charity: Some, to edifie themſelves, and this is Chriſtian prudence: ſuch like words hath one of the Ancients. Another ſaith thus: Then is our reading to be commended, when wee turne the words into workes. And againe: The Scriptures are GODS E-

piſtle, written to men, to the
Revel. 1. 3 end they ſhould live well:
And the Holy Ghoſt better
then all; *Bleſſed is hee that*
readeth, and they that heare
the words of this Propheſie, and
keepe thoſe things which are
1 Tim. 1. 17 *written therein.* Amen. *Now*
to God onely wiſe, be ho-
nour and praiſe for-
evermore, Amen,
Amen.

THE

THE GROVNDS of Divinity ex. pounded and applyed.

The prime and chiefest place of Divinity is concerning God. *He that commeth to God, must beleeve that God is, and that he is a rewarder of them which seeke him: and this is life eternall, that they might know thee the onely very God, and him whom thou hast sent,* IESVS CHRIST. Heb. 11. 6 Iohn 17. 3.

HOw may wee come to the sound knowledge of God? *Quest.*

Answ. The best meanes to attaine *Answ.* Esay 8. 20 Iohn 5. 3

attaine such knowledge, is by the holy Scriptures.

Answ. The knowledge of God is either Naturall or Revealed: That which is Naturall, is either by the notions imprinted in every mans mind, whereby the conscience is convinced, or by the consideration of the creatures: which naturall knowledge is unsufficient to salvation, though sufficient to leave us without excuse: The revealed Knowledge is that which is attained by the Word of God, who, though hee dwell in the Light, which none can attaine unto, yet hath revealed himselfe so farre as hee saw fit for us to understand. This knowledge beyond comparison, is farre more excellent then the naturall, and is sufficient to salvation in regard of Knowledge, but not in regard of working, or effecting

Esa. 8. 20. Ioh. 5. 39

Explica.

Rev. 1. 19, 30.

1 Tim. 6, 16.

1 Cor. 1. 8

fecting it, which only is by the holy Spirit, making this knowledge effectual to sincere faith, love, feare, obedience, &c.

Excellent is the knowledge which thou mayest have of God by the Creatures: which see thou use thankefully to further thee in the same: But stay not there: For though thou hadst *Aristotles* eye-sight, who saw farre into Natures secrets; yea, if thou haddest (in this kind onely) *Salomons* understanding, who searched and spake of trees, from the tall Cedar to the lowly Hysope: Also of beasts, and Fowles, and creeping things, and Fishes: for all this thou couldst not savingly know God. So much will serve to stoppe thy mouth at the day of Iudgement: but so much is too little to enlighten thee to salvation. 1 Kin. 4. 33. Rom. 1. 19, 20.

I will therefore shew thee

a more excellent way: *Search the Scriptures*: for in them thou ſhalt finde the King of Kings high way to eternall life, which conſiſts in the knowledge of the onely very God, and of his Sonne Ieſus Chriſt: for in them hath God clearely declared thoſe neceſſary things, whereof not ſo much as the ſhadow is to be perceived in the creatures. The depth of Trinity of Perſons, in the Vnity of Eſſence: thoſe Myſteries of Incarnation of Chriſt; of the Iuſtification of a ſinner, &c. Without the knowledge of theſe thou canſt not be ſaved: and without the Scriptures thou canſt not know theſe.

Iohn 17.3

Study therefore the Word, and ſith God vouchſafeth it not to all, be ſo much the more thankfull: and let thy conſcience conclude thus: If thoſe to whom God giveth

veth not sufficient knowledge may be damned; then how much more shalt thou which hast sufficient; if, as those other Gentiles, thou walkest vainly and wantonly in ignorance of God, and prophaneneſſe of life?

Quest. What are the holy Scriptures?

Eph. 2. 20. 2 Tim. 3. 16 2 Pet. 1. 21.

A. *The holy Scriptures are all those Bookes of the Old and New Testament, by the direction and inspiration of the Holy Ghost, written, or approved by the Prophets and Apostles.*

Explica. Those are the writings of the Prophets, which are contained in the *Hebrew* Canon of the Old Testament: These the writings of the Apostles, which are contained in the *Greeke* Canon of the New. But all those bookes usually contained in our Bibles, from the end of the small Prophets, to the Gospell of Saint *Matthew*, together with the Prayer

Prayer of *Manasses*, are called Apocrypha, that is, hidden; which though they containe many wholesome things, and for many ages have beene read in the Church, yet are to bee distinguished from the other, being neither equall in authority; nor of any more credit, then as they agree with them.

They are called the Scriptures, that is, the Writings, in regard of their supereminent excellency, being unto all other Writings, as the Sunne unto the lesser Starres: both in regard of their peerelesse worth, and also, because that all other Books obtained a degree of worthinesse, according as they more or lesse accord with them: They are called holy, first, because of the Author which is God: secondly, because of the Penmen, which were holy men: third-

Rom. 1. 2. 1 Tim. 3. 16.

thirdly, because of the matter, which is the holy wil and Counsell of God: fourthly, because of the use, to make us holy and perfect in all good workes.

2 Pet. 1. 21. Act. 20. 17

2 Tim. 3. 17.

It pleased God, that the heavenly Doctrine should be written, both that it might be the better converted unto succeeding posteritie, and also that it might be the safer preserved from corruption, there being an infallible standard for the examining and determining of all doctrines and opinions which should arise. If the worship of God and the doctrine of salvation hath beene marvellously depraved, now it is written; what thinke wee, would it have beene, if it never had beene written?

Vse.

Whosoever then desires the true and sound knowledge of God, are to bee admonished

moniſhed to procure themſelves Bibles; and diligently to read in them, or if they cannot read, to heare others; that they may fetch even from the Fountaine it ſelfe, the doctrine of ſalvation: and alſo that they may even diſcerne the Bookes wherein the ſame is infallibly contained. For though it be poſſible for a man to be ſaved (holding the ſumme of the heavenly doctrine) without the diſtinct knowledge of the ſeverall Bookes: yet it is the duety of all Chriſtian men and women, ſo farre as they have meanes, and are capable of it, to endeavour to attaine to the Hiſtoricall knowledge of the Bible, and Bookes Canonicall therein contained: Firſt, that they may with all thankfulneſſe, honour the holy Scriptures above all other Writings:

Second-

Secondly, that they may make the beſt profit of the Preaching of the Word: which they cannot doe, who when Authorities are alleaged, and places quoted, are not able to diſtinguiſh the worth of the Authority, as whether it be Divine or Humane: Thirdly, for the more certainety of their faith, when they can themſelves find and examine by the holy Scriptures thoſe things which are preached: in which regard the men of *Berea* are commended as an example unto us. For all Doctrines of men are to be examined by the Scriptures, and no further to be credited then they have warrant from the ſame. This condemnes them which are negligent this way, which negligence is (by too well knowne experience) found to

Acts 17. 10,11

to be the cause, that, after long Preaching, many remaine very grosly ignorant.

Quest. What doe you meane by this word Testament?

Answ. *By Testament, I understand the unchangeable Covenant betweene God and man, concerning the mercy of God by Christ to man: and mans obedience to God.*

Gen. 17. 1 2, 7, 9. Ier. 31, 1. 31, 32. 2 Cor. 6. 18.

Quest. You say that the holy Scriptures are the Booke of the Old and new Testament; Are there then two Testaments?

Answ: *I beleeve that the Testament or Covenant of God is but one in regard of Substance; though in regard of Circumstance it is said, there are two.*

Gal. 4. 24.

Explica. The Doctrine of Grace offering to man, in the name of God, salvation, and binding man to obedience and thankefulnesse to God, is called, in regard of the forme of convention and agreement betweene

betweene God and man, a Covenant; and in regard of the manner of confirming it, a Teſtament; being in many things like a Teſtament: For, firſt, as in a Teſtament or laſt Will, the Teſtators mind is declared; ſo is the will of GOD in his Word. Secondly, as in a Will, ſo here is a Teſtator, which is Chriſt: a Legacy, which is eternall life: Heires, which are the Elect; an inſtrument and writing, which are the Scriptures: and Seales, which are the Sacraments. Thirdly, and principally, as a Teſtament is in force by the death of the Teſtator; ſo the Covenant of GOD is ratified by the death of Chriſt.

This Covenant is, and hath beene alwayes one and the ſame: to *Abraham* and the Elect before Chriſt, the ſame that it is to us: for all are ſa-

Heb. 9 16 17.

ved

Rom. 4. 23,24

Act. 15. 11

ved by Christ; they by him to come, we by him come in the flesh: But because GOD in his manifold wisedome otherwise propounded it to the Fathers, otherwise to us: Even as a Physician administreth after one manner to a Child, after another to a man growne, for the diversitie of their age and temperament: therefore is said to be double: God bringing them and us after a divers manner to the knowledge of salvation by his Sonne CHRIST: For before the comming of CHRIST, the manner of the Covenant to the Fathers, was darke, for though the whole and perfect Doctrine of Iustification were by *Moses* and the Prophets delivered to the Fathers under the Law: and though they were saved through the grace of our Lord

Lord Iesus CHRIST (then to come) as well as we; yet the Revelation of such grace was then but small and darke, both in comparison of the revelation of sinne then, and also of grace afterwards in the times of the Gospel: For at the comming of Christ the heavens were opened, and a mere beautifull brightnesse of grace and mercy did shine forth unto men. Also the manner of the covenant was unto the Fathers burthensome, and costly, they being governed and tutored by the Ministery of the Law (understand not the morall Law apart, but the whole Mosaicall Oeconomy of the old Testament, comprehending the Lawes Morall, Ceremoniall, and Iudiciall) I say, they being governed and tutored by the Minister of the Law, a severe

Schoole-

Schoolemaſter, under hard conditions, as the burthen of the curſe, and the yoke of many ceremonies to be aboliſhed: and hence it is called *Old* and *Faulty*: but unto us all things are after a more plaine, eaſie, and free manner, without that ſame ſtrict exaction of the Law of obedience to be performed in our owne perſons: the grieuous burthen of the curſe, and the intolerable yoke of Ceremonies being removed from our neckes by preaching of the Goſpell: and for this it is called *New* and *Better*: Therefore Saint *Auguſtine* ſaid, that the New Teſtament was hidden in the Old, and the Old manifeſted in the New: wherefore when you read in the Scriptures that the old Teſtament was but for a time, and to be aboliſhed, &c. and that the new

Gal.3.24. Heb.8.7.

Acts 13. 38,39.

new is better, and such like; understand this opposition and abolition, not in the Bookes: for the Bookes of the Old Testament are the Word of God, which abideth for ever; not in the substance or matter, but in regard of circumstances afore spoken. Heb. 8. 6, 7, 8, 9, 10, 11. 1 Pet. 1. 25.

Notwithstanding this, the Law it selfe, or Decalogue, which by a figure is sometimes called the Covenant, must bee holden to bee a diverse kinde of doctrine from the Gospell, and bringing forth (in respect of us) contrary effects: and the Gospel not to be a New Law, differing from the Old onely by a further degree of perfection, or by addition of Councels, as the Papists teach. 2 Cor. 13. 7, 8, 9.

Vse 1. Remember that to be in covenant with God, is the fountaine of all thy happi-

neſſe: which Covenant the Law is not: but it is the Copy (as it were) of the Articles and points agreed upon betweene GOD and thy ſelfe; declaring not why God is thy God, but what he requireth of thee: nor why thou art received to grace, but what thou promiſeſt to do. As then when thou ſealeſt to Covenants or Indentures, which are for thy great advantage, thou laboureſt well to underſtand what thou ſealeſt to, and art carefull to keepe conditions on thy part; ſo this requireth that thou ſhouldeſt know the Law of thy God, with the particular points thereof; and (if thou expecteſt the advantage of the Covenant) that thou ſhouldſt preciſely keepe the conditions on thy part; which if thou doeſt not, but tranſgreſſeſt, it is as if thou ſhouldeſt

deſt deny thine owne hand and ſeale.

Remember alſo, that the Scriptures are Chriſts Teſtament, wherein thou haſt a rich bequeathment of eternall life. As men neglect not to have the Copies of their fathers wils, wherein the inheritance is given them, and aske counſell, and are very converſant in them, that they may underſtand every tittle in them, ſo houldeſt thou bee diligently converſant in the Word of God.

Iohn 5.29. Col.3.16.

Q. Of what authority are the holy Scriptures?

Pſal 111.9. Eſay 8.20. Gal.6.16. Phil.3.16. 2 Tim.3.16.

Anſw. *I beleeve that they are of a divine Authority, whereby we are infallibly certaine of the Doctrine contained in them, and neceſſarily bound to beleeve and obey the ſame. Being therefore called the Word of God, and the per-*

fect and onely Canon of our faith and life.

Expl. The Scriptures are two wayes taken, essentially for the Doctrine contained in them; and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Divine, but Canonicall properly the first way. The whole of Scripture is the Rule, but not the whole of the Scripture: as in a Carpenters Rule, every thing that is of the Rule, is not the Rule.

2 Pet. 1. 19.

2 Tim. 3. 16. 2 Pet. 1. 20, 21. Esay 8. 20. Rom. 15 4.

The Scriptures are Divine and infallible, because God is the Author, who can neither be deceived, nor deceive by word, signe, or writing. They are Canonicall, because written to this end; namely, to be the Rule of our Faith, and life. And of this authority they are in themselvs, though

1 Tim. 3. 14, 15.

all

all the world should contradict it, or be ignorant of it: As the Sun was the measure of the day and night, before either man or beast were made to behold it. That they are Divine, it must needs be, because of God the Author: and Canonicall they must needs be, because Divine: which two agree together, as the cause and the effect.

Ioh. 20. 35.

1 Tim. 3. 14, 15. Iohn 2. 31.

Hence wee learne, that by the Scriptures, as by a supreme Iudge, all controversies in Religion are to be decided. Even as all difference and strife about weight, is ended by an even and just ballance; so all dissention in the faith, is by the unpartiall beame of the Sanctuary, which is the Scriptures, easily and certainely compounded. Yea, we attribute this power onely to the Scriptures:

Deut. 5. 32. Ezec. 20. 29. 2 Tim. 3. 16.

and therefore wee must exclude all unwritten Traditions, or Decrees of men, though never so holy and learned, from being this Rule, or any part thereof. Therefore wee are forbidden to adde, or take from the written Word of God. Beleevest thou the Scriptures? They say, thou shalt not adde to them. And therefore *Tertullian* saith, When wee beleeve, we beleeve this first, that there is nothing more which wee ought to beleeve.

Deut.4.2. Rev.22.18, 19. Pro.1.7. Psal.25.14. 1 Pet.4.11.

This bindeth all to all reverence in reading, speaking, hearing of the Word, because of the Author, which is God; and to all, care to know, understand, beleeve, and obey the same, because to this purpose it is given us as a most perfect Rule, by God himselfe.

Q. The

Q. The holy Scriptures are Divine and Canonicall in themselves; but how doe wee know that they bee so?

Answ. *Wee know that they are so, both by the testimony of themselves, (for so the Old Testament testifieth of it selfe; the New of the Old, and of it selfe,) and also by the witnesse of the holy Ghost in our hearts.*

Esay 8.20. Deut.5.32. John 5.39. 2 Pet.1.19. Gal.6.16. 2 John 10. Joh 7. 17 3. 1 Cor 2. 10, 11,12. 1 Joh.2.27. & 5 10. 2 Sam.23.2. Luke 1.70.

Explication. There are two principall arguments of the Divinity of the Scriptures to us: the first is their owne voyce, witnessing that they are of GOD; as often this is repeated in the Prophets, *Thus saith the Lord.* And this is the chiefest Argument, even the very voice of GOD himselfe: of which we may safely collect thus, If the Scriptures bee true, when they speake of

Tit.3.16. 2 Pet.1.21. 1 Cor.13.

things to come, then alſo when they ſpeake of things preſent. As when they ſay that they are given by Diuine inſpiration, and are the workes of God, and that this is the propheſie of *Eſay*, theſe the Epiſtles of *Paul*, *Peter*, &c.

The ſecond argument is like anto the firſt, and it is the teſtimony of the Holy Ghoſt, which as it inſpired the holy men to write, ſo alſo it teacheth the Children of God to beleeve the Scriptures: for if Faith be the gift of GOD, as it is, then alſo to beleeve the Scriptures to be the Word of God. The firſt of theſe is to perſwade others, and our ſelves: the other chiefly to ſatisfie our ſelves: which alſo is alwayes agreeable to the Scriptures, and is to bee examined by the ſame. Vnto theſe two

you may adde also, their miraculous preservation, notwithstanding the rage of all *Iulians*, and Divels, the Divine vocation, mission, and life of the Writers, the Majesty of the stile, the purity of the Doctrine, their power upon the conscience, for the confounding and breaking of the stubborne, and for the raising, converting and comforting of the broken, and such like.

Vse. This serves to confute the Papists, who hold that the onely and chiefe argument whereby wee are perswaded of the Authority of the Scriptures, is the testimony of the Church; wee willingly acknowledge that the Church is a meanes whereby wee come to the knowledge of the Scriptures, but

not that for the which onely we beleeve them to bee Divine. The Scriptures are a Rule, the office of the Church is to keepe and to use this Rule. Now as the worke-man which useth a Rule, gives not the power to it, whereby it judgeth the dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures have not this power of the Church, though the Church have power and skill to use the same. And therefore our Saviour, when question was, whether hee were the *Messiah* or no, resteth not on the witnesse of *John*, but upon greater and better witnesse, and this witnesse was, *his workes, the witnesse of his Father, and of the holy Scriptures.* So when the *Thessalonians* received the

Tim. 3. 15.

Iohn 5 36.
ibid. v. 37.

Vers. 39.

the preaching of *Paul* as the Word of GOD, it was not the teſtimony of any Church, nor the worthineſſe of *Paul*, a meane and poore man, but the very force of the Word it ſelfe, which bowed their hearts. The teſtimony of the Church is to be reverenced, and is good, but not infallible. The teſtimony of the Scriptures themſelves is better, and infallible. The Church is to bee proved by the Scriptures, not the Scriptures onely by the Church; yea, the Papiſts, to prove the infallibility of the Church, flye to the Scriptures. And univerſally, the authority proving, is greater, more certaine, and more knowne, than the concluſion proved by the ſame. Yea, if we ſhould beleeve the Scriptures onely for the authority of the Church

1 Theſ. 2. 13

Mat. 16. 18.
1 Tim. 3. 15.

Church, which is in conclusion the Pope and his Prelates: then first they should bee Iudges in their owne cause, which is unequall. Secondly, there could be no certainety of Faith or Religion, because the Church hath varied diversly in her judgement of the Canon. Thirdly, why may not the *Turks* perswade themselves, that their testimony of their Alcaron is as sufficient as ours of the Scriptures? Fourthly, this is to subject the Word of God to the will of Man: yea, God to man; so that God shall not bee beleeved to speake to us, nor we beleeve him when he speakes, unlesse it please the Church, that is, the Pope and his Prelates: yea, there shall be no more difference betweene GOD and the Divell, truth and lying, the sacred and Divine

Scriptures,

Scriptures, and the Alcaron of the *Turkes*, then the Church shall thinke fit: which is most horrible blasphemy: The Lord open the eyes of our adversaries (the Papists) to consider it.

Quest. How doe these holy Scriptures set forth and describe GOD? or what doe you beleeve GOD to bee according to the Scriptures?

Answ. *I beleeve by the Scriptures, that GOD is a Spirit, being of himselfe, and giving beeing to all things, Infinit, Eternall, Almighey, knowing all things, &c. Wisedome, Goodnes, Mercy, Truth, Justice it selfe, &c. The Father, the Sonne, and the Holy Ghost: The Creator, and preserver of all things: The Redeemer and Sanctifier of his Church.*

Expli.

Expli. None must imagine that I have set downe all that can be said of God, for there are many other particulars in the Holy Scriptures; but these are the heads: neither can the knowledge of Men and Angels expresse fully the amplitude of his Essence and glory; though that so much as is available for us to know, himselfe hath revealed in his Word: for it is most true, that a learned man *Ramus.* said, God cannot be defined without his owne Logicke: This is not a Definition, but a Description, taken out of the Scriptures, consisting of three parts: first, of Attributes: Secondly, of Relations and proprieties of persons: Thirdly, of Actions and Effects which are generall, as Creation, and Providence: speciall, belonging

ing onely to his Church, which are principally two; Redemption and Sanctification. Of these I purpose (according as God enableth) to enquire in order, according to the Scriptures: and first, I will briefly expound the Attributes as they are alleaged.

We beleeve that God is a *Spirit*. Now, this word *Spirit* is taken many wayes, but when it is attributed to the God-head, it is either essentially taken, or personally: heere not personally, for so it is onely attributed to the third person: but essentially, and so the meaning is, that God is most simple, without composition, meerely incorporeall, neither to be perceived by any bodily sense, according as you reade that Christ distinguisheth. Iohn 4.24.

That GOD is of himselfe, and

Exod. 5. 14. Rom. 3. 11, 26.

and giveth being to all things is proved. And this of all other Attributes best setteth forth what God is, and is most peculiar to him, signified by the name *Jehovah*, which principally betokeneth two things: first the Eternity and alwayes Being of God: secondly, his cause of being to all other things, specially his promises: and therefore was it that God told *Moses*, that hee was not known to *Abraham*, *Isaac*, and *Iacob*, by his name *Jehovah*, because the promise of the Land of *Canaan* was not performed unto them. Hence also it is, that usually in the Prophets, when either some speciall mercy is promised, or some extraordinary judgement threatned, the name of *Jehovah* is affixed, which is a name incommunicable unto any creature, and

Exod. 6. 3.

ineffable:

ineffable : not in respect of the letters (as thought the *Iewes*) but of that which is thereby signified, the Nature and Essence of God.

Infinite, is that, which can neither bee comprehended by any creature, nor contained, nor circumscribed in any space, or bounds; but being whole and the same every where, filleth Heaven and Earth, not onely with his vertue and operation, but with the greatnesse of his Essence. And thus is God infinite.

1 King. 8. 27
Ier. 23. 24.
Psal. 90. 2.

Eternall, is that, which neither hath beginning nor end of his Being: and such is God.

Gen. 17. 1.
Psal. 115. 3.
Mat. 19. 26.

Almighty, is that, which without any difficulty or labour, onely by will, can effect and bring to passe all things, which hee willeth, or

or which in his Nature, or Majesty, he can will, and that in an instant: And so we beleeve of God.

By *Omniscience*, or to know all things, when we attribute it to God, is meant that God doth alwayes most perfectly understand, and in a wonderfull manner unknowne to us, see and behold himselfe, and the whole order and purpose of his minde, revealed in the nature of things, and in his Word: and whatsoever agreeth or disagreeth therewith: and all the workes, words, and thoughts of all men, and all creatures, past, present, and to come, with all the causes and circumstances of all things: and this is proved.

For the rest of the Attributes, as *Wisdome*, *Goodnesse*, *Mercy*, *&c.* they neede no

no Exposition: Onely this is to be remembred, that we beleeve not onely, that God is *Mercifull, Wise, True, &c.* but *Mercy, Wisdome, Truth,* because they are his Essence and Being; even every one of them being his whole Essence. So that as we consider these in God, they neither differ from one another, nor from the Essence of God, though they beget divers conceits of them in our understanding: and so if there be any difference betweene them, it is onely rationall, or in our Reason; which ceaseth also, the operation of our understanding being taken away.

Psal. 147.5. Rom.11.33. Heb.3.13.

Now whereas Iustice and Mercy may seeme to be two opposite things; in very deed they are not two things in God, but that one Divine Essence, which is distinguished accor-

according to divers objects and effects; not in it selfe, but according to us: the Divine Essence being called Mercy, when it succeth the miserable: and Iustice, when it judgeth the guilty; being still the same in it selfe; as the heat of the Sunne is the same, which softeneth the waxe, and hardneth the clay; whereas also these Attributes are often propounded as things unequall in themselues; as that God is much in mercy, slow to wrath, &c. Wee are to know that the Attributes are not unequall, but onely their operations and effects towards us: as Gods mercy is more than his anger; not in regard of God, or in the nature of GOD, as when in the temperament of men, choller or flegme, &c. are predominant, but in regard of the effects towards us,

us, for the comfort of them which repent. In the Creatures these are accidents, that is, qualities which may bee changed, lost, increased, or diminished; but not so in the Creator, for nothing is accidentall in him, but Essentiall: and therefore by such forme of speech is signified, that GOD is alwayes the same, like himselfe; Vnchangeable, either in regard of time, or the malice of the creature. As in the creature, the person, which hath life and wisdome is one thing, and the wisedome and life in the creature another thing; but in God they are not distinct from his Essence; but his Life and Wisedome are his Essence, and cannot bee changed in him as in the creature. When we say then that God is *Mercy*, wee meane an Essence, shew-

Num. 23. 19. Matth. 3. 16. Psal. 102.

shewing *Mercy*, and so of the rest: These things are proved.

Vse 1. That we remember exceedingly to praise God for his Word whereby hee hath made himselfe manifest, who otherwise could never have beene so comfortably knowne of us: For as we cannot see the Sunne without his owne light: so not God, if our Sonne of Righteousnesse had not revealed him. A certaine Heathen Philosopher, called *Symonides*, being asked of *Hiero* the King, what God was, demanded a dayes respit, then two daies, afterward three: and being asked why he did so; answered, that the longer hee thought what God should be, the lesse hee understood of him. What was the reason that so wise a man was to seeke herein? Beeause hee wan-

Iam. 1. 17.
1 Tim. 6. 15.
Iohn 1. 1.

wanted the Word of God to direct and teach him. And therefore a wiser then hee said well; *It is hard to finde God, but to understand him, unpossible.* But now, to understand so much as his pleasure is we should know, and is necessary to life, is possible through his infinite goodnesse by his Word; for the which, to him be all praise for ever. *Plato.*

Vse 2. The beginning of Piety, is to thinke aright of God; of whom to make superfluous questions, is a very sickneſſe of the minde: we must therefore be carefull that we suffer not our mindes to roave beyond the rules of the Word, but that wee stay all our thoughts and conceits of God therein. For the Scriptures must bee the bounds of our thoughts and speech of God; and withall we are bound

bound to know what therein is revealed of him: There is a wonderfull and secret Name of God, which hee will not have knowne; and there is a wonderfull and excellent Name, which we must know upon perill of our best lives. Concerning which point, one of the Ancients giveth notable counsell: *Those things* (saith he) *which God will have hidden, search not: those things which hee hath made manifest, deny not: lest in them thou be unlawfully curious: in these, damnable ungratefull.*

Deut.29.29. Gen.32. Psal.79.6. Ier.10.25.

Ambrose

Vse 3. God is Almighty, knowing all things, *Mercy*, *Iustice*, *Truth*, &c. The knowledge of these things availes not without application: Many can say, and prove by Scriptures, that God is *Iust*, but they feare him not; and *Mercifull*, but feele him not;

not; and *True*, but glorifie him not: As a ſword in a ſcabberd, or in the hand of a childe, ſo is the knowledge of theſe things without application: Therefore we muſt labour to know theſe things in all wiſedome and underſtanding: Otherwiſe we are no better than the Divell, who knowes more Hiſtorically, than many deepe learned Divines: but it is to his greater condemnation: As *Salomon* ſaith, *I have ſeene riches reſerved to the hurt of the owner*; So, even knowledge, without wiſe application and uſe, is hurtfull to them that are enduced therewith. Knoweſt thou that God is juſt? feare him: that Mercifull? love him: that preſent every where, and knowing all things? walke uprightly; beware of hypocriſie; bee afraid of that

Col. 1. 9.

Eccleſ. 5. 12.

in ſecret, and in the darke, which thou wouldeſt bee aſhamed of at noone-day. Againe, Is God *Juſtice*, and *Truth* it ſelfe? Then woe to the wicked; for if God be himſelfe, they ſhall ſurely be damned without repentance. Is God mercy and truth it ſelfe? Then bee comforted thou which art penitent, *For though a woman ſhould forget the childe of her wombe, yet the Lord will not forget thee*: Yea, *the Mountaines ſhall remove, and the Hills fall downe; but my mercy ſhall not faile, nor my covenant of peace fall away*, ſaith *Iehovah, who hath compaſſion.*

Eſay 49. 15.

Eſay 54. 10.

Thus much of Divine Attributes, now of relation of Perſons.

Qu. You ſay that God is the Father, the Sonne, and the Holy Ghoſt; are there not then

then three GODS?

Answ. *No, these are three Persons, subsisting in the Divine Essence: I beleeve there is but one God.* Matth. 3. 16. 17. & 28 15. 1 Iohn 5.7 Deut. 6. 4.

Expl. That there is one God, and three Persons, is a mystery propounded in the Scriptures to our faith to beleeve, not to our reason to dispute and discusse: Wee know it is so, because God hath so revealed by the reason of it we are not capable of; and therefore we must be wise unto sobriety, admiring with humble acknowledgement this great mystery: Wee may not be ignorant of it, nor curious in inquiring into that which is not manifested; both are very hurtfull. Esay 44.4. 1 Cor. 8.6. Ephes. 4.5. 1 Tim. 2.5.

This then must be holden, that the God-head, or Essence of God is one undivided; the Persons onely di-

tinguished, not Essentially, for every one hath the whole Essence of the God-head, and is that onely true God; not onely rationally, but really, and yet in a manner, incomprehensible and unknowne of us. The Father is that God, so is the Sonne, so is the holy Ghost; Not three Gods, nor three Eternals, but One; as *Athanasius* excellently in his Creed: Neither afore nor after other: And yet the Father is not the Sonne, nor the Sonne the Father, neither of these the Holy Ghost, nor the Holy Ghost either of them, but really distinguisht one from another in regard of their Persons: So that the Father is another Person from the Sonne, not another thing, or another God, &c. We must beleeve the Essence to bee one, the Persons to be three, nei-

neither confounding the Persons, nor dividing the Substance.

Vse. Be exceeding carefull rightly to understand these things: For wee cannot live well, unlesse we beleeve well of God: and againe, Errour is no where more dangerous: seeking and study no where more painefull; Finding no where more profitable. If we conceive amisse here, to whom are our prayers directed? to whom our worship? Not to the true God, but to the frame of our owne braines. When wee pray therefore, sometimes naming the Father, sometimes the Sonne, sometimes the Holy Ghost; we direct our prayers to the Divine Essence, and together to the three Persons: because wee beleeve and professe, not onely that the three Persons *Aug.*

are the true God, but that every Person is (not of that one Divine Essence,) but the whole Divine Essence, that is, the onely true God, besides whom there is no other: They that call upon one of the Persons, as separate from the rest, erre from the true God, according to that of our Saviour: *The Lord enlighten us.* Iohn 5.23.

Qu. What meane you by these words, Essence and Person?

Answ. *Essence is the Nature common to the three Persons, being the same, undivided and whole in euery of them subsisting by it selfe. A Person is a subsistence in the Divine nature, or that one Essence; which being referred to the other Persons, is distinguished from them by an incommunicable Property. And this is the sacred and secret myste-*

myſtery of the Trinity in Vnity, and Vnity in Trinity, for ever to be adored.

Expl. Theſe words, *Eſſence*, *Perſon*, as alſo *Trinity*, *Unity*, are not all in the Scriptures, but the things ſignified by them are: which tearmes the Church hath beene driven by a neceſſity of ſpeaking to finde out, and to uſe, to avoyd the ſnares of Hereticks, who, under the words of the Chuch, in time paſt hidde their hereticall pravities, and ſo by their likely ſpeech, conveyed their poyſon to the unskilfull.

As the Church acknowledged God to bee one; ſo the Heretickes, but in a divers ſenſe. The Church one in Eſſence; the Heretickes, not ſo; but one in conſent and will, &c. And therefore the Church out of the common and uſuall manner of ſpea-

king, upon this neceſſity, borrowed certaine termes to deſeat the Hereticke: which tearmes it hath taken, not as though theſe or any other could fully expreſſe this myſtery, but, that it might not wholly bee concealed: of the which an Emperour ſpake well and modeſtly; We ſpeake of theſe things, not as we ought, but as we can.

Gratian to Ambroſe.

Neither doth the Church uſe theſe tearmes *Eſſence*, *Perſon*, in their common and uſuall meaning wholly: as namely, The Eſſence of man, is a thing communicable, but it is an univerſall Name, which truly exiſteth not by it ſelfe, but is onely a collection of the minde, and therein conceived. But *Eſſence Divine*, as it is communicable, ſo alſo it truly is and ſubſiſteth, and is not

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an imaginary thing as the former; not an universall name, as the Philosophers speake of the humane Essence: but the *Divine Nature*, subsisting indeed, being common to the three Persons, and whole in every one.

So also of the word *Person*. In men, what a person is, wee understand; as *Peter*, *Iohn*, and *Paul*, are three persons, to whom is common one humane nature: So, Father, Sonne, and Holy Ghost, are three Persons, to whom is common the Divine Nature: but here is wonderful difference; First, the Divine Nature common to the three Persons, truly subsisteth; so doth not the humane, which is common to al men. Secondly, The three Divine persons differ not in substance: but the three humane Persons doe substan-

tially differ, so that one whole is wholly distinct from another. Thirdly, in the humane Persons, there is a difference betweene them, in time, as one younger than another: In dignity, one more worthy than another: In will, one contradicteth another: In works, one laboreth more than another: but there is none of these things in the Divine Persons. Fourthly, in humane Persons it followeth not where one is, that there the other should be; *Paul* is at *Rome*, *Peter* at *Antioch*: but in the Divine it is otherwise; where one is, there are all, for their common and undivided Essence. These things are after an unspeakable manner.

Iohn 8.29.

Vse. That as wee reverently thinke of this wonderfull mystery, so that we wisely speake of it, not taking

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to our ſelves liberty to uſe new formes of ſpeaking, or to ſwarve from the received cuſtome approved by the Church according to the Scriptures: but that as dutifull Children, we tye our ſelves to her wholeſome language. For as Saint *Hierome* ſaid, Hereſie breedeth out of words improperly uttered. And Saint *Auguſtines* caveat is ſingular. If thou canſt not finde what GOD is, yet take heed to thinke of GOD that which he is not. This Doctrine of the true God, one in Eſſence, three in Perſons, is moſt religiouſly to be learned, kept, profeſſed, maintained, and taught in the Church, both for the glory of the true GOD, and alſo to diſtinguiſh us from Iewes, Turkes, and Infidels: and for our owne comfort and ſalvation

as

1 Ioh.2.23. as it is ſaid: *Hee which denyeth the Sonne, hath not the Father.* And, *Hee that honoureth not the Sonne, the ſame honoureth not the Father* Iohn 5.28. *which hath ſent him.* And, 1 Cor. 12.3. *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.* Therefore wee conclude, that the Doctrine of the Trinity ought in ſome meaſure to bee knowne and beleeved, and that ſuch faith is neceſſary to ſalvation.

Queſt. What is the Father?

1 John 5. 7. 1 Cor. 8: 5, 6. John 1.14. Mat. 10.20. Rom. 8.11. 1 Ioh. 1.7. Ier. 23.6. Iohn 1.1. Rom. 9.5. Anſw. *The Father is the firſt perſon in the Trinity; that onely true God; not begotten nor proceeding, but being of none, and from everlaſting, begetting the Sonne, and ſending forth the holy Ghoſt.*

Queſtion. What is the Sonne?

Anſw. *The Sonne is the ſe-*

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cond perſon in the holy Trinity, that onely true God, not created, but begotten from everlaſting, of the Father, with the Father, ſending forth the holy Ghoſt.

1 Ioh.5.20. Pro.8.22,&c Iohn 1.14. Gal.4.6. Rom.8.9. 1 Pet.1. 1 Iohn 5.7. Acts 5.24. 1 Cor.3. 16.

Queſt. What is the holy Ghoſt?

Anſw. *The Holy Ghoſt is the third Perſon in the holy Trinity, that only true God, not made, nor created, nor begotten, but proceeding from the Father and the Sonne.*

Explic. The Father is God onely, ſo are the Sonne and holy Ghoſt: and therefore when you read in the Scriptures, that the Father is the onely true God, and onely wiſe, and onely hath Immortality, and ſuch like: remember to underſtand that it is ſpoken excluſively, not in regard of the other Perſons, but in regard of Idols, and the Creatures. The Father is the first

first Person; the Sonne, the second; the Holy Ghost, the third, not in time and dignity, but in order: all equall in all attributes and workes, though in regard of us, creation be attributed to the Father, redemption to the Sonne, and sanctification to the Holy Ghost, without excluding the other Persons: for one and the same GOD doth all these things, according to a common saying; *The workes of the Trinity out of it selfe are undivided.* So these persons are two wayes distinguished; first, by their common outward operations, which with a common efficacy they worke in, and toward the creatures: saving alwayes this order of the Persons, that the Father worketh of himselfe by the Sonne and the holy Ghost:

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the Sonne and the Holy Ghoſt, not of themſelves, but by themſelves. Secondly, they are diſtinguiſhed by perſonall properties, and inward affections which they have towards themſelves, the property of the Father to beget, and to be of none. The property of the Sonne, to be begotten of the Father. The property of the Holy Ghoſt to proceed from the Father and the Sonne. Where wee muſt obſerve, that wee may not ſay the God-head begets, or is begotten, or proceedeth; but the Perſon, the Sonne, and the Holy Ghoſt being of themſelves, as they are GOD; of the Father, as perſons: the Eſſence of the Sonne and Holy Ghoſt wanting beginning; their perſons having the Father for their beginning

ning from everlasting: for the Essence of the Deity is to be distinguished from the manner of subsisting in the same.

If any shall desire to know what is that meaning of the generation of the Sonne, and proceeding of the Holy Ghost, and how they differ; let this suffice to the sober; that by generation and proceeding, is meant a receiving of the Essence from another: not by alienation, division, extention, propagation, multiplication, derivation, transfusion, or effusion of the Essence, but by communication; so that as it is wholly still in the Giver, so also is it in the receiver; yet with two cautions: First, that we conceive no superiority or inferiority betweene that which giveth, and that which receiveth. Secondly, that we thinke of no pri-

priority or posteriority in time, or dignity between that which is begotten, and that which proceedeth. And for the distinguishing of these, I know no other art but this, that the Sonne is begotten, and proceeds not; and the holy Ghost proceeds, and is not begotten: For that which is not written, is not to be spoken or thought. There is a difference betweene them, but I am not able to unfold it, saith Saint *Augustine*, because both the generation of the Sonne, and the procession of the Holy Ghost are ineffable. And yet the same Saint *Augustine* goeth thus far, saying, That that which is begotten, proceedeth; but that which proceedeth, is not begotten: The first part of which speech being understood of the inward workes (as they are cal-

called) of the Deity, I dare not avow; becauſe theſe are ſpeciall properties of perſons, admitting no ſuch communication. To conclude this whole point, let us heare *Nazianzen*, who being preſſed of one, to ſhew the difference between proceeding and being begotten: Doe thou tell me (ſaith *Nazianzen*) what is generation, and I will tell thee what is Proceſſion, that wee may both runne madde, in ſearching into the unrevealed ſecrets of God.

Vſe. Wouldeſt thou underſtand theſe high and reverend Myſteries? Repent then of thy ſins: For ſuch wiſdome entreth not into a defiled ſoule, and ſinne blindeth the eyes of the ſeer: Straggle not out of the bounds of the Word, for that is given to bee thy Rule. Deſire not to

Wiſd. 1.4.
Iohn 9.39
Iohn 12.16.
Gal. 6.16.
Acts 1.7.
Pſal 25.9.
2 Cor. 10.5.
Heb. 11.3.
Luke 11.13
Iohn 16.13.
Prov. 2.5.
Gen. 1.
Iob 9.8.

to know that which is not revealed, neither be inquisitive after such things; for that is dangerous, vanity, and pride. Bring to the study of this Mystery, an humble and a teachable minde; for such shall understand the secrets of God. Captivate thy reason, and advance thy Faith; for heere Reason is dazeled with the brightnesse which Faith apprehends. Vse frequent and fervent prayer, for prayer is the key of Heaven, and such receive the Spirit, which teacheth and leadeth unto all truth. Observe these things, and thou shalt understand and finde the knowledge of GOD. *The Lord give us understanding in all things which it is our duty to know, and without the knowledge whereof we cannot be saved. Amen.*

Thus

Thus much of the Relations of Persons, where, of the Doctrine of the Trinity: now followes the consideration of the Actions ascribed to God, and first, of generall Creation and Providence.

Q. What is Creation?

Psal.146.6. Matth.2.10. 1 Cor.8.6. Heb.1.2. Iohn 1.3. Cor.1.16. Gen.1.1. Psal. 33. 16. Psal.104.30.

Ans. *Creation is a work proper onely to God, undividedly common to the Father, the Sonne, and to the holy Ghost, whereby in the beginning, and in the space of six dayes, God made of nothing, the Heavens and Earth, and all the Host of them visible, and invisible, to the glory of his Name, and the use of Man.*

Explication. The worke of Creation is common to the three Persons, as is proved, though ascribed to the Father in our Creed, as to the Fountaine, and Beginning, Originall, (not Temporall) of the Deity: And this Creation

Creation is two-fold: Simple, *viz.* A producing of things out of Nothing, negatively taken: Or in Respect: *viz.* A producing of things out of matter *pre-existent* undisposed: So that these words *Of nothing*, signifie both order, as if we should say, when there was nothing: after, whatsoever is, was made: and also a simple denying of the habitude and fitnesse of the materiall cause. If any shall say, as of old some Heathen, that of Nothing, Nothing is made: we may answer thus, It is true of a Physicall and Naturall generation and working; not true of a Divine Creation.

Gen.1.1.
Gen.1
Exod.20 11
Prov.8.24.
Rom.4.17.
Heb.11.3.
Gen.3.1.
Exod.20.11.
Cor.1.16.
Prov.16.4.
Psal.8.6,7,8.
Rom.1,20.
Acts 14.17.
Psal.19.1.
Psal.33.5.
Psa.104. 25.

Vse 1. The worke of the Creation, is a manifest conviction of the Atheist, the Creatures being lively representations, glasses, and witnesses of the infinite wisedome

Acts 14.17. Psal.19.1. Psal.33.5. Psal.104.25.

dome and power of GOD. The greatnesse of the World sheweth his power: The forme and beautifull disposition, wherein one Creature is subordinate to another, his wisedome: In the use, his goodnesse; in the forme and constant order, his truth is manifest. The heavens declare his glory, the Firmament sheweth his handy-worke: So doth the earth also, which is full of his goodnesse; and the wide Sea, wherein are things creeping innumerable, both small and great beasts. Consider (not only *Behemoth*, but) the smallest Fly: (not onely the tall Cedars, but) the lowest shrub, and smallest hearbe or flower; yea, thine owne body (the Epitome of all) with *David*, and thou shalt finde, that all these with one voyce proclaine and say, *It is Hee,*

Psal.139.1. Psal.100.3.

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it is He which hath made us. Even as the worke argueth the workeman; ſo the creatures the Creator. Doſt thou ſay, Who ſaw God? Thou foole, who ever ſaw the wind? yet thou heareſt the noyſe of it, and feeleſt it. So the inviſible God is manifeſt in his viſible workes; whom acknowledge, leſt thou feele the ſtormy wind and tempeſt of his wrath.

Conſider ſeriouſly the worke of the Creation, that thou mayeſt learne, both the better to know God, and to celebrate his goodneſſe, wiſdome and power. There is not the leaſt Flye, but if the faſhion, nimble activity, &c. nor the moſt contemptible hearbe, but if the colour, the qualities, &c. be conſidered, might give us plentifull occaſion of prayſes to our God the Creator. Verily, the negligence

Pſal. 111. 2. 4

ligence of the moſt part of Chriſtians, is this way moſt apparant and fearefull. For God hath ſo made his marvellous workes, that they ought to bee had in remembrance, which are ſought out of them that love them. Yea whereas the Lord could have made the world in an inſtant, it pleaſed him to take ſix dayes to finiſh the heaven and the earth, with all the hoſt of them; to this end (wee may well ſuppoſe) that wee ſhould take good notice of the ſame. For this was the Sabbath ordained, that we might preſerve the memory of the Creation, and praiſe the Lord; though now a greater worke bee added, which is, Redemption by the Blood of Ieſus. This hath beene the practice of the Saints, as may appeare in the example of *David*. Surely, he

Pſal. 26. 7. Pſal. 8. & 104, &c.

is unworthy of his creation and being, which finds nothing in or out of himselfe, whereby he may stirre up his dulnesse to prayse God. Alas, for the most part wee consider in the creatures nothing, but that which serves for our backes and bellies: whereas the right use consisteth not onely in the maintaining of life, but also in teaching us the invisible things of God. If a cunning Painter should bring us into his shop, to behold his curious Pictures, beautifully set forth with much Art, would he not be offended, if we should not vouchsafe them the looking on, not commend his Art? So perswade thy selfe, whosoever thou art that readest these things, that the mighty Creator is offended with thee, when all his works, even unsensible creatures prayse him,

if thou beeſt dumbe: how much more when they declare his glory, if thou by thy wickedneſſe bringeſt diſhonour to his Name.

Queſt. The Hiſtory of the Creation is ſet downe in the firſt of *Geneſis*; but I finde no mention there of the Creation of Angels: what thinke you of that?

Gen.1.1. Col.1.16. Pſal.103.20

Anſw. *I verily beleeve that both good and evill Angels were in thoſe ſixe dayes created of nothing; all good at the firſt, but changeable, Spiritnall ſubſtances, of ſingular wiſedome, power and nimbleneſſe; but the very day and time exactly of their creation, I know not; neither is it revealed.*

Queſt. What are the good Angels?

Anſ. *They are all miniſtring Spirits, ſent forth to miniſter for*

for their sake: which are heirs of salvation.

Q. What are the evill angels?

Answ. They are spirituall substances, which being created good in the beginning, stood not in the truth, but of their own wills fell from their happiness. These we call Divels: but of the number of them that fell, and their sinne, what certainety it was, and of the exact time of their fall, I professe ignorance.

Explic. The question of the exact Day and Time of the Creation of Angels, is, if not curious, yet obscure, because not revealed. Elders and later Divines have diversly conjectured: some, that they were created before the beginning; which is false, because that before the beginning of Time, there

was nothing but eternity, nothing but God: some, in the beginning, before the world; some, on the first day: some, on the fourth: some, on the second, together with the Heaven of Heavens, where they see the face of God. For all these learned men have their Reasons: of all these, I thinke the last to be most probable.

Alike obscure is the question of the particular sinne of the Angels which fell, concerning which, are divers opinions: Some out of *Gen.* 6. 2. have affirmed, I know not what kinde of fornication and filthinesse: Others envy, because of the decreed exaltation of the Humane Nature in Christ, above the Angelicall: Others, the sinne against the holy Ghost: Others, the breach of some singular Law, as was the sinne of

of our first parents. Others, Pride and affectation of Divinity. Of all these, the first is most grosse; the last the most probable from the Scripture, 1 Tim. 3. 6. But inasmuch as that place may bee otherwise expounded; and that pride is in every sinne (committed of deliberation;) and an Affectation of Divinity (whether of equality or likenesse) no where in the Scriptures affirmed, I hold it to bee safest, of the certainety thereof to professe ignorance, as in the answer.

The Angels are the most noble of all the creatures; of whom many things are curiously inquired; of their degrees, language, knowledge, power, number, &c. But this shall suffice, that wee know they were created of singular power, knowledge and

wisedome, yet finite: neither knowing all things, no not the heart of man, neither able to doe all things: for these are proper to GOD. We may confesse order amongst them; but it were rashnesse to take upon us to declare it. This is certaine, they which abide in their goodnesse, have it from the grace of their Creator, needing Christ as a Mediator or Head to conserve them in their happinesse, though not to redeeme them. Also wee are not to be ignorant, that though GOD needeth not their ministery, yet it pleaseth him to imploy them for the punishment of sinners, chiefly for the good of his children: And yet not so, that every one hath assigned him at his birth, one good, and another evill angell, as some have without warrant affirmed.

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And as for evill angels, beſides that which hath beene ſpoken, we are to remember that they are, in regard of their ſubſtances, the creatures of God, of whom we may acknowledge one chiefe, becauſe the Scripture ſpeaketh of the Prince of Divels, and of the Divell and his angels: That they are of wonderfull knowledge and power, though limited: And that they are of exceeding malice toward Chriſt, his Goſpell, and his Church, as every where is manifeſt in the Word, and by daily experience.

Iob 1. 11.

Matth. 8. 29

Vſe 1. Not to invocate or worſhip good Angels, for they are creatures; yet wee deny not, but they ought to bee honoured, by thinking reverently and rightly of them, by loving them, imitating them, and prayſing

Judg. 13. 16 Matth. 4. 10. Col. 2. 18.

Rev. 19.10. & 22.9.

GOD for honouring us sinfull men with the guard, attendance, and ministery of his holy Angels.

Vse 2. That we walke soberly, and in the feare of God, because of the Angels, who as they note our behaviour, so they rejoyce at the conversion of sinners.

Luke 15.10. 2 Pet. 2 [illegible],2

Vse 3. For evill angels, remember first to hate all sinne, inasmuch as the Divell is an accuser of us, and a deadly enemy of our salvation, seeking as a roring Lyon to devoure us, endevouring by all meanes, as *Cyprian* saith, being lost himselfe, to make others the children of perdition: to put on the whole Armour of GOD, and to resist him; and to keep watch and ward against so subtill, malicious, watchfull, powerfull, and unwearied

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an enemy: and this with so much the more assurance, because this whole power of darknesse is overcome and vanquished by our Lord Iesus Christ, to whom bee praise for ever, Amen.

Quest. Well, you say the world was created in sixe dayes, with all that therein is. What did God create the first day?

Answ. *In the first day were created the Earth, Waters, and the Light.*

Expl. God, as a most wise Builder, begins this goodly frame of the World at the foundation, the Earth and the Waters, providing also light for it, the first and chiefest grace of a building. These three God created the first day, and that by his Word: not a word spoken, or sounding, but by his Commandement, or by his essentiall Word. Gen. 1. 1, 2, 3, 4, 5.

The Earth was without forme, and voyd, that is, not as it is now, dry, solid, appearing fruitfull; distinguished by his vallies, rivers, &c. The absence of these, is understood by those words, *without forme and voyd*; yea, it had not the name of Earth; for that name it had the third day, here so called by anticipation. It was not onely empty and voyd, but drowned, as it were, in a most deepe gulph of waters, and swimming in the same; being like unto a slimy or muddy substance; not appearing, untill by that power of GOD it was compacted into a solid masse, and drawne out of the depth, and received the forme of the Earth, which was the third day.

And darkenesse was upon the face of the Deepe. Then God

God said, *Let there be Light: and it was so, &c.* This darkeneſſe, underſtand not a ſubſtance created of God, but a primitive quality of the rude maſſe of Earth and Water commingled; that is, a defect of light, or rather, a meere negation, and nothing. And whereas the Scripture ſaith, that God creates darkeneſſe, it is to be underſtood, by accident, becauſe hee takes away the light. This darkeneſſe was upon the face of that watry and muddy body, and began with the ſame.

Eſay 42.16. and 45.7.

The light ſpoken of, I think to be meant, not a thing altogether immateriall, or ſubſiſting without a ſubject: but a lightſome quality diſperſed over the face of the Deepe, whereby it was ſo illuſtrated, that it wholly might be diſcerned. The time,

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of this first darkenesse, and the first continuance of the light following, made the first naturall day: the darkenesse being called Night, and the Light, Day: which Light went and returned by the wonderfull appointment of GOD till the fourth day, when the order of Day and Night was to bee disposed by the Sunne. This darkenesse and light GOD separated one from the other, both in regard of time and place: and also in regard of quality, that there should be a naturall, and formall Repugnancy betweene them, mutually to expell, and so succeed one another.

Vse 1. First here, as in all other workes of the Creation, (to note it once for all) the wonderfull power, wisedome, and goodnesse of God is to be magnified, that

of

of nothing hath made all these things.

Vse 2. Here consider that of Saint *Paul*, God, that commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ. Whereby we may note, that the worke of grace in our hearts, whereby wee know and behold God, in the amiable face of Iesus Christ, is a worke equall to the first creation of light: & that as the earth was without form, & void, partly in respect of want of light: So a conscience wanting the light of grace, and the illumination of the Spirit, is most miserable and wretched: And as the light is precious, and it is comfortable to the eyes to behold the Sunne: So the comfort of comforts

2 Cor. 4. 6.

Eccles. 11. 7.

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is this, when the conscience seeth, and by faith discerneth the Countenance of GOD appeased, and favourable in Iesus Christ.

Use 3. God divided betweene Light and darkenesse: and there is no Communion betweene them. Therefore to mingle the light of Truth and Grace, with the darkenesse of Error and sinne, is to confound the Divine order of things. Hath God caused the light of his glorious Gospell so to shine unto thee, that thou art become a Childe of light? and hath he made thee meete to bee partaker of the inheritance of the Saints in light? See then that thou have no fellowship with the workes of darkenesse, as drunkennes, whoredome, &c. But rather reprove them, having thy conversation with such purity and bright-

2 Cor. 6. 14.

brightneſſe of godlineſſe, that thou mayſt ſhew forth his prayſes who hath called thee out of darkeneſſe into his marvellous light.

Queſt. What did GOD create the ſecond day?

Anſw. *I beleeve that on the ſecond day, GOD made the Heavens, and divided the waters which were under the Firmament, from the waters which are above the Firmament.*

Expli. It is holden by ſome (whom I much reverence, and whoſe opinion I doe not altogether reject) that all other creatures were made of the matter of the Earth and Water, which were created the firſt day. But I thinke rather that they were all (mans body only excepted) created of nothing: for firſt it is no where ſaid, that the Heavens and the reſt were

were made of the first matter. Secondly, all sounder Philosophy holdeth the substance of the Heavens to bee most pure, and of a divers kinde from the matters of the Elements; and the rest of the creatures, both hearbs, plants, fishes, and beasts, to consist of the foure Elements, and not of one or two alone. Thirdly, it would otherwise follow, that the Element of fire should bee made of the Elements of Water and Earth, which (me thinkes) is not according to reason. Fourthly, this doth more illustrate the absolute power of God, attributing unto him the more noble and proper worke of creation, which is, to make of nothing: hereby also the occasion of many fruitlesse questions about the matter of birds and fishes, &c. being taken away. Lastly,

Saint

S. *Paul* ſaith, that the things which are ſeene, were not made of things which did appeare: but if the reſt of the creatures were made of the matter of the firſt day, then they ſhould be made of that which did appeare. Heb. 3.

God therefore (as I ſuppoſe) not of water, but of nothing, made the heavens, with their motion, together with that wonderfull ſpace from the face of the earth, to the uttermoſt Heavens, called a ſpreading over: called alſo the Firmament, not as though it were hard or ſolid, but (being of a moſt pure matter) becauſe of the conſtant and enduring firmeneſſe of it, by the which it is not worne through the continuall motion, but remayneth ſuch as it was framed of God in the beginning: Which Heavens are by Philoſophers curiouſly Gen. 1. 6, 7, 8. Eſay 40. 22. & 42. 5. Pſal. 104. 2.

curiously distinguished. In Scripture we reade of three Heavens; The lowest, which is the Ayre. The second, which are the Celestiall Orbes, or the Aspectable Heavens. The third, the Heaven of the blessed; the Heaven of Heavens, Paradise; into the which Saint *Paul* was wrapt, and Christ ascended; the House and Throne of God; his Seat and Habitation; not that God dwelleth there, and is contained therein as in a house; but because hee ineffably shineth there in Majesty and glory, and communicates himselfe to the blessed Angels and men. Vnderstand then, that these highest Heavens are called the Seat of God, by the manifesting of his glory; of Angels and men, by the comprehension of their natures.

The waters above the Firma-

mament, are the clouds over our heads, in the middle Region of the Ayre, which God divided from the waters which covered the face of the Earth, that it might be a preparation for the appearance of the Earth the third day. God divided these waters, not by their center, as if one divide an Apple into two equall parts: but in the middest, or betweene the middest of the waters, orbicularly, or round about the whole compasse of the same: as in a ball of foure colours, if one should take the two outmost round about, and stretching them to a larger concavity and hollownesse, should so divide them. So God did divide, or make thinne and spread abroad the outmost halfe of the waters, that part of them should be above the Firmament, that

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is, not above all the Heavens, but above that part of it which is from the face of the earth, and sea, unto the clouds, which is called Heaven, Verſ. 20.

Vſe. Let all the Inhabitants of the earth ſerve God, and feare before him, who is able every moment to let fall the clouds upon us, to drowne the world: For if theſe waters which hang over our heads, were not by the mighty Commandement of GOD holden up, and ſurely bound in the clouds, they muſt needs drowne up all, as in *Noahs* flood; which clouds hee cauſeth at his pleaſure to powre forth water, either for puniſhment or mercy, either to judge the people, or to give meat aboundantly, as *Elihu* ſaith.

Iob 36.31 & 37.13.

Queſt. What did GOD create

create the third day?

Answ. *The third day God gathered the waters under the Firmament into one place, which he called Sea, and made the Earth to appeare, and dryed up the same, and made all kinds of hearbs and trees upon the face of the Earth.* Gen.1.9,10, 11,12,13.

Expl. God purposing to create many beasts, and man also, now maketh ready the place where they must be, by commanding the waters, which still covered the face of the Earth, to gather together into one place, dilating the poares and passages of the Earth to receive the same: that the Earth might be uncovered and appeare, and together with the Sea make one round body. Also in this Commandement is to bee understood the continuall abiding of the Sea in the place it is, with Psal.33.7.

the

the ebbing and flowing, and motions of the same. Whereas therefore the Philosophers ascribe the motion of the Sea, to the motion of the Heavens: or to the Influence of the Moone: though I deny not, but the quantity of the Waters moving, may be ruled by these causes; yet the motion it selfe is onely from the Commandement of GOD, who caused the waters to ebbe and flow, before the Moone was made.

Iob 38.8.11
Ier.5.22.
Psal.114.9.

The Waters being thus gathered, and the dry land appearing, the Lord by his Commandement cloathed it with all manner of hearbs, flowers, Trees, fruits, and seeds, not onely to cover the nakednesse of it, but also to serve the use of man and beasts after to be made. The Lord commanded the Earth

Earth to bring forth theſe herbes, &c. out of it ſelfe; not as out of the matter, but as out of the originall place of them, as ſometime hee brought the waters of ſtrife out of the rocke, which (I take it) was not made of the matter thereof. Now whereas there be onely three kindes of plants named; the Bud, the Herbe, the Tree; yet under theſe, all whatſoever are contayned: yea, it is very agreeable, I thinke, that the very hurtfull and poyſonous hearbs were then created, though before the ſinne of man they were not hurtfull, neither ſhould have beene ſo: even as hee created venomous beaſts, as the Serpents, which beganne to be hurtfull onely after the fall. Numb. 16.

Here further wee are under the Commandement of God,

God, to understand the continuall fructifying of the earth, by root or seed, or otherwise, whereby there is a kind of immortality of the kinds of all hearbs, plants, and trees, &c.

Vse 1. Nothing is more fading, then flowers and hearbs: yet God hath given such lively seeds unto them, that they come up againe, and are conserved in their kind. Hence note (even by the direction of the holy Ghost) first our mortality, who flourish to day, and to morrow are in the grave: Secondly, the resurrection of our body: for thus is both the resurrection of Christ, and our resurrection shadowed forth. While life lasteth, be humbled in remembrance of thy mortality: when life passeth, be comforted in hope of immortality.

Esay 40.6. Psal. 90.6. Iohn 12.24. 2 Cor. 15.16

Vse 2. Every plant brings forth fruit according to his kind. Consider this, and be ashamed: faith, feare, love, obedience, patience, sobriety, &c. are the fruits that thou according to thy kinde shouldest bring forth, both in regard of thy first and second creation. What then is Drunkennesse, Vncleannesse, Blasphemy, Pride, Covetousnesse, &c. what fruit are these? Doth the Vine bring forth Thistles? no, it is not his kind: even so thou art contrary to kind, when thou sinnest, and bringst not forth good fruits, &c.

Ephes. 2. 10.

Ioha 15. 8.

2. What did God create on the fourth day?

Answ. *On the fourth day GOD created of nothing, the Sunne, the Moone, and the Starres; appointing them to these ends: First, to separate the day and the night. Se-*

Gen. 1. 14, 15, 16, 17, 18, 19. Psal. 33. 6.

condly, to be for ſignes, ſeaſons, dayes, and yeeres. Thirdly, to enlighten the earth day and night.

Expli. What *Ptolomy*, and our later Aſtronomers and Mathematicians obſerve concerning the motions, aſpects, conjunctions, oppoſitions, influences, bigneſſe, and quantity of the Starres, both fixed and wandring, is wonderfull: as namely, that the leaſt fixed Starre, (which are diſtinguiſhed into ſix magnitudes) ſhould be eighteene times bigger than the whole compaſſe of the earth and ſea (whoſe Globe is holden to bee at the leaſt twenty thouſand miles about) and onely three of the Planets to bee leſſer, which are the *Moone*, *Venus*, and *Mercury*: And of the *Sunne* (which God created to be the Chariot of light, one of his moſt won-

wonderfull workes) they write that 'tis of a marvellous (yea almost incredible) bigneſſe, not onely in regard of his influences and effect, and lights from whom the reſt of the Stars receive their chiefeſt; but alſo in regard of his quantity and dimenſion: namely, that it is about an hundred and threeſcore times bigger than the whole compaſſe of the earth and ſea, though to our ſenſe it appeare not ſo. Theſe things the Learned know very well, and Saint *Ambroſe*, a very learned Father, by evident reaſon demonſtrateth the generall truth thereof: which I thought good to touch briefly, that all men underſtanding of theſe things, might bee aſtoniſhed with admiration of His greatneſſe, which hath created them. But concerning the uſes of

Bib. 4. Hexam. cap. 6.

these beautiful creatures they were ordained:

First, to divide the day and the night by their rising and setting; the Sunne to rule the day, the Moone and Starres to governe the night.

Secondly, they were ordained for signes, (I understand not in regard of their situation, as to make the signes in and out of the Zodiake) but in regard of their use, portending and signifying many things by the divine ordinance, which are necessary for the life of man. The signification of the Starres (otherwise called Prognostication) by their rising, setting, &c. as by causes or signes, are threefold: First, naturall, as of the Eclipses of the Sunne and Moone, Earthquakes, Wind, Raine, Drought, &c. Secondly, Civill,

vill, as the opportunity of many civill actions; as of fit time of Navigation for Mariners; plowing and sowing for Husbandmen; also hyring and letting of Ground for Housholders, &c.

Thirdly, spirituall, by their naturall and preternaturall affections; as of changes of Common-wealths, Warres, &c. which divers times are by Eclipses, Blazing-Starres, &c. foreshowne; Which though they have for the most part a cause in Nature, yet by the will and appointment of God, doe foretell such things, as fore-runners of the wrath of God, as experience hath observed, as the signes in the ayre which *Josephus* mentioneth, immediately foregoing the destruction of *Jerusalem*, and the horrible signes

Eccles. 3.

foregoing the general Iudgement.

Wee acknowledge that the Starres have great and ſtrong influences on the inferiour things: not in all, but onely on ſuch which by the ordinary courſe of nature move without deliberation: in which number, and account, are not to be reckoned the mindes and wils of men. and the actions proceeding from theſe beginnings.

Therfore that part of Aſtrology concerning the calculation of mens nativities, and the Iudgement and Divination of things to come, which are contingent, as the Nature, Qualities, Fortune, (as they call it) Succeſſe, Marriage, Children, with their inclinations, kindes, and time of death of men and women: wee condemne as blaſphemous

mous; the Lord having not ordayned the Starres to this uſe, as may appeare by divers Scriptures, where ſueh practice is reproved. The divels themſelves, who paſſe all men in ſueh knowledge, cannot certainely thus foretell, much leſſe Aſtrologers, and cunning men, as they are called. And ſo underſtood the fathers and profeſſed, and the Imperiall Lawes: Aſtronomy is not, nor Mathematickes condemned, but this curious and damnable Aſtrology.

Deut. 18. 10. 14. Eſay 8. 18. Eſay 19. 3. 12. & 44. 25. Ier. 10. 2. & 27. 9. & 29 8. Eſay 47. 13

The Starres were alſo ordayned for time, dayes, and yeeres; that is, that by their motion they ſhould bee the meaſure of time: according to whoſe motions time running, ſhould be reckoned and diſtinguiſhed into certaine parts: That one ſhould bee Time paſt; another Time preſent;

ſent; another Time to come: one time a yeere, another a moneth, another a weeke, another a day, another an houre, &c. Which we could neither underſtand, nor diſtinguiſh, without the motion of theſe Celeſtiall Bodies: whereby (as alſo by the two former uſes) appeares moſt ſingularly, the neceſſity of ſuch motions, but chiefly the wiſedome and goodneſſe of God, who hath not onely given to man the knowledge, and faculty of numbring, but alſo hath ſet ſuch markes in the heavens, whereby man ſhould meaſure time, and the continuance of his life, and of other things: without the which, we ſhould be like unto children, which know not their age; or like to them which ſleep, which know not how time paſſeth, becauſe they number not.

Laſtly,

Laſtly, they were ordained to give light to the earth, and to the creatures therein; without the which they could not divide the day and night, nor be for ſignes and ſeaſons, &c.

Vſe 1. Hereby are condemned not onely all ſuch which practiſe Aſtrology, concerning divining of things to come, and telling of things loſt, as before ſpoken of, but alſo all ſuch which reſort to ſuch for counſell, or helpe, as by Scriptures in the expoſition appeareth.

Vſe 2. God appointed the Starres for the dividing of the day and night: and this appointment ceaſeth not. Hence comfort thy ſelfe thus: If GOD be conſtant and true in this, why not then in all his other promiſes, though Reaſon ſeeme to ſee,

Sense to feele, and the whole world say the contrary, as the Lord himselfe testifieth.

Vse 3. GOD made two great Lights, the greater (which is the Sunne) to rule the day; and the lesse (which is the Moone) to governe the night: not to shew the emicency of Priestly authority above Kingly, as a proud Pope sometime writ to the Emperour of *Constantinople*, holding himself to be the Sun, ruling the day of spirituall things, and the Emperour the Moone, ruling the night of carnall things. For the Apostle calleth the temporall power, supereminent, commanding every soule (even the Romish Prelate) to be subject thereunto. And if the Popes saying were Catholique, yet it wil prove him a busie Bishop, an inverter of the order set by

Innocent.

Rom. 13. 1.

by GOD, and an intruder into anothers right, while he challengeth power over Kings to depose them, and to dispose of their Kingdomes, when the Sunne never arose in the night, nor medleth with the government thereof.

Vse 4. The light of the world is one; created the first day; now carried about by divers chariots (as I may say) fitted to the diversity of time, both of night and day: So there is one everlasting and immutable truth; but a divers administration fitted to the divers times of the old and new Testament. Christ is in both: There, in the shadowes of the Patriarkes, and of the Law and the Prophets: Here, in the Word incarnate, the substance of those shadowes: There, as in the Moone, and the Starres;

Here,

Here, as in the bright Sunne it ſelfe.

Vſe 5. The Starrs received their light, not to ſhine to themſelves, but to ſhine to us. What good gift haſt thou, which thou haſt not received? If then thou haſt Riches, as a propitious Starre ſhine unto the poore Saints, comforting them both with a favourable aſpect, and with the influence of thy bounty. If thou haſt attained the true knowledge of Chriſt; as the Starre, lead thou others unto him: deale thou with others, as *Philip* dealt with *Nathaniel*, and as *Andrew* dealt with *Peter*, and being converted, ſtrengthen the brethren, as *Peter* was commanded, &c.

Mat. 2. 22. Ioh. 1. 41, 45. Luke 22. 32.

Queſt. What did GOD create on the fift day?

Anſw. *On the fift day, GOD created all manner of Fiſhes,*

and

and all manner of Birds, even all Creatures that live, and move in the Ayre, and in the Waters, and appointed the Fishes to fill the Waters, and the Birds to multiply themselves on the Earth.

Expli. God on the fift day (whereas before there was not so much as a Fly) created (not of water but of nothing, the Fishes and Birds of all sorts and kinde; and also appointed this order, and gave them this Faculty, that they should bring forth their like, for the continuance of their severall kinds, as we see by daily experience; but the Fishes in greater abundance than the Fowles, as the word to the Fishes (*Fill the water*) and to the Birds onely (*Multiply ye*) doth shew.

Vse. That we provoke our selves to obedience by the nature of Birds; and by remem-

remembring that the Water, a bruite Creature, obeyed the voyce of GOD: how much more should man heare and obey, which is indued with Sense and Reason?

Q. What did God create on the sixt day?

Gen. 1. 24. to the end.

Answ. *On the sixth day, GOD created, of Nothing, all Cattell and Creeping things, and the Beasts of the Earth, according to their kindes: also hee made Man of the dust of the Earth.*

Explication. First, of the Creation of the beasts of the Earth: They are here distinguished in three rankes or sorts: First, Cattell, whereby wee understand all tame Beasts and Domesticall, which are familiar and conversant with Man: as Horse, Kine, Sheepe, Dogs, Cats, &c.

&c. Secondly, creeping things; whereby are understood those which have no feete, as Serpents: or those which have but very short, as Wormes, Ants, &c. Thirdly, Beasts, whereby are understood all wilde Beasts; As Lyons, Beares, Tygers, Wolves, Foxes, Hares, and all such which are of wilde Nature. The least of which Creatures; either Fishes, Fowles or Beasts of the Earth, is so great a worke, that all the world is not able to make the like; no not a Fly, not a Louse. Exod. 8. 18. Eucherius.

Vse 1. If GOD abase himselfe to make and preserve the smallest living Creatures, much more will he provide for them which feare him.

Vse 2. The Lord made all things good, and so approved of

of them; but through the sin of man, many creatures are become hurtfull, as Toades, Snakes, &c. As one saith; *They were created good, but to them that are evill, they are become a scourge.* Learne then by the rebellion of the creatures to thee, and the danger and feare thou art in by them, to bee humbled for thy sinne the cause thereof.

Eucherius.

Quest. You said that on the sixt day God also created Man; What thinke you of Mans creation?

Answ. *I believe, that on the sixt day, GOD made Man, Male and Female, according to his Image, and likenesse: The Body of the Man, of the dust of the Earth, and his Soule of nothing; the Body of the woman of the rib of the Man, and her Soule also of nothing.*

Expl. It is a great folly, and over-

over-sight, for a man to take upon him to know other things, and to be ignorant of himselfe, in whole Body and Soule there are such evident markes of Gods wisedome, power, and goodnesse, that even Heathen Philosophers have called Man, *A little world*; or, *a Map of the whole world*.

Man consists of a Body and a soule: we will speake first of his Body, noting briefly, onely that which thereof is said in the Text. When God had finished all his other workes, then hee made Man: In whose creation, hee saith not as before, *Let there be Men*, or *Let the Earth bring forth Man*: but, as with Counsell, *Let us make Man*: hereby noting more clearely the Doctrine of the holy Trinity, in mans Creation, then

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in the creatiō of other things concerning Mans body, wee may consider either the matter, or the Figure of it. The matter was the dust of the Earth; other things were made of nothing, onely Man, and Womans body of matter *pre-existent*: though of it selfe having no disposition to such an effect: as what likenesse hath dust or red Earth, to the flesh, blood, and bones of mans body? Now for the Figure of it, it is wonderfull, as *David* observeth: GOD not onely giving the outward shape, and beautifull colour of the skinne, and outwardly distinguishing, and compacting in singular order and comelinesse, the parts and lineaments of the body; but framing and giving within, Bowels, Veines, Arteries, Nerves, Muskles, and

Psal. 139. 14, 15.

and Bones, &c. most wonderfully. Now, whether Iesus Christ, to whom wee beleeve al things were made, did in the shape of man (as hee often so appeared to the Fathers) with his hands, frame and fashion the body of man, as some affirme, I leave it as uncertaine.

Vse. Did not God make mans body of nothing? nor of gold, or some Heavenly and precious matter, but of dust? Remember then thy beginning, and be humble, in as much as thou, nay, Kings and Queenes are framed of no better stuffe than the dust and dirt of the Earth; which themselves, nay, even bruite beasts tread under their feete: yea, wee are below the beasts in this, that they were but brought out of the Earth; as out of their originall place: Man made

made of the Earth, as of a base and brittle matter. Why art thou proud of a peece of ditt? and so prankest up thy painted sheath? Let thine owne bosome teach thee humility, for thou art dust; and let it also teach thee thy frailty, that thou must dye: *for to dust thou shalt returne.*

Gen.3.19.

Quest. What is the Soule of Man, which you speake of?

Eccles.12.7. Heb.12.7. Mar.10.28. Psal.103.2. Zach.12.1. Gen.2.7. 1Cor.15.45.

A. *The Soule of man is a Spiritual substance, Immortal, endued with Understanding, Memory, Conscience, & Will: Created in the Humane Body, to make the Person of Man, and to enable man to know, and worship his Creator.*

Expli. Every man hath a Soule, the originall whereof is of nothing, and it is the better part of man, without the which, the body is a dead

dead lumpe of the Earth, the Immortality whereof is to be beleeved against all Epicures, or else all religion and Piety vanisheth. Though therefore the body dye, yet the Soule existeth, being dissolved from the body, being so farre from death, that it never falleth asleepe, which is the Image of death. The Immortality of the Soule might bee demonstrated by naturall reason: but because every one understand not such demonstrations, and naturall reason is pore-blind; therefore I will prove it by Scriptures; by which we may have a certaine knowledge thereof.

The old Testament (though some Papists have impudently denyed it) plentifully affords Arguments which might bee drawne from the Image of GOD in Man; from

Gen. 5. Gen, 15. 1.

Gen. 49.

Iob 19. 25, 26, 27.

Matth. 22. 32

from the translating of *Enoch*, from the reward of *Abraham*, which is God; from the faith of *Iacob*, and of the Saints at their death; from the confidence of *Iob* in his trouble, &c. But the principall is that of *Exod.* 3. 6. by which Text our Saviour Christ put the *Sadduces* to silence, as we reade in the Gospell. The place in *Exodus* brings in God speaking of himselfe, that hee is the God of *Abraham*, the God of *Isaak*, and the God of *Iacob*; now (saith our Saviour) GOD is the God of the living, and not of the dead. The force of which collection may be thus concluded.

If the Covenant which God made with *Abraham*, &c. be perpetuall, then the parties confederate must bee perpetuall; for if one of the

the parties ceaſe to be, the relation of confederacy betweene them muſt needes ceaſe.

But the covenant is perpetuall; For God by that place teſtifieth that hee is the GOD of thoſe Patriarkes, after they are dead; Therefore after their bodies were dead, they ceaſed not to be; and by neceſſary conſequence, their ſoules are immortall.

And that the Fathers were by *Moſes* inſtructed concerning the immortality of the ſoule, may appeare in the Parable; where *Abraham* ſends the brethren of *Dives* to *Moſes*; which counſell were frivolous, if *Moſes* had not written of the immortality of the Soule, and of eternall life.

In the New Teſtament, our Saviour avoucheth that the

the Soule cannot be killed. The Parable also of *Dives* and *Lazarus* declares it: Further the soules of the Elect, after the death of the body, are with Christ, as appeares by *Pauls* wish, *I desire to be dissolved, and to bee with Christ*: And for the soules of the wicked, they are kept in prison, as St. *Peter* testifieth, being reserved under darkenesse with the evill angels, to the judgement of the last day. And as the soule is, and subsisteth, separated from the body; so it understandeth and willeth in a more excellent manner that it doth in the body: and yet we hold, that the soules so separated, know not, nor desire to know the particular, and singular affaires of men and women in this life: For even for this cause GOD sometimes taketh away his children out of

Phil. 1. 23.

1 Pet. 2. 4.

of this life, that they should not behold the evill which he bringeth upon the world: as it is said concerning *Iosiah*, 2 *King.* 22.20.

When *Moses* speaketh of the Creation of the Soule, and the inbreathing of it into the body, he saith, *God breathed into his face the breath of Life*: Which must not bee understood, as though God had any mouth to breathe, but that GOD by his Omnipotent power made the man to breathe, and yet thereby wee may perceive, that that which was thus created is a Spirit, not drawne out of the matter, but immediately proceeding, as out of the mouth of God. And if any shall aske how our Soules are now created, and whether we receive them as our bodies, from our Parents, or no? The answer is, that

Psal 33. 15.
Zach. 1. 21.
Iob 33. 4.
Ecc. 12. 7.
Heb. 12. 9.

we receive onely our bodies from our Parents, our Soules still immediately from God. God is called the Father of the ſpirits of men; becauſe, though hee be the Author of their bodies alſo; yet of theſe by meanes; of them immediately. And whereas ſome might thinke that hereby God might bee in danger to bee made guilty of the ſinne of man, when he putteth a ſoule into the body begotten by unlawfull copulation: It is anſwered, that God is no more hereby guilty, than he is partaker of the fault of a Theefe, when hee cauſeth ſtollen corne to grow, as well as that which is truly bought. Three things being to be conſidered not mortally, but naturally in regard of their being. And becauſe the guiltineſſe we receive from *Adam*, may ſeeme to ap-

approve that our ſoules come from *Adam* alſo: elſe how ſhould they be guilty? We are to underſtand, that the ſinne and guiltineſſe is not in the ſoule alone, or in the body alone, but in the whole man, conſiſting of body and ſoule; ſo the ſoule is infuſed of God void of ſinne: though even then, when it is put into the body, it be guilty of owing, though not of doing: even as the debt of the Father is to bee payd by the Heire, and hee lyable thereunto. Thus is the ſoule ſubject to guilt: So alſo is it faulty: not as it is created of God, for ſo is it pure; nor as it is reaſonable, but as it is joyned to the body, making the perſon of a man, who hath not the Image of God which hee ſhould have, but the corrupt image of *Adam*,

which hee ſhould not have. This Soule is the forme of Man, by the which wee Vnderſtand, Remember, VVill, Diſcourſe: by the which wee differ from the beaſts: being wonderfully joyned to the body: A Spirituall Eſſence to a Bodily, without any thing to hold the ſame, but the onely Commandement of GOD: being, not in one part of the body in regard of the eſſence, and in another in regard of the Faculties; but being after a wonderfull manner, wholly in every part; yea, all the Faculties of the Soule being wholy in every part, in regard of their originall, though not in regard of the proper ſubject.

Vſe 1. Thou haſt a ſoule, which is endued with Vnderſtanding and wil: the

the proper object of thy Vnderſtanding is Truth: of thy Will, Goodneſſe: if thou beeſt a man, then all thy labour ſhould bee to encreaſe in the knowledge of the truth: and in the approbation, election, and practice of that which is good.

Vſe 2. Remember thou haſt an immortall part, which is the Soule: bee carefull then ſo to adorne it with grace and vertue, that thou mayſt live immortally in joy and happineſſe, and not in miſery and paine. Many will ſay, they have ſoules to ſave: ſo have they ſoules given them to know GOD, and to worſhip him according to his Word: but as the moſt part have no care to glorifie GOD, in and with their ſoules: ſo (whatſoever they ſay) they ſhew by

their lives, they have ſoules to be damned rather then ſaved: for as ſalvation is promiſed to them which beleeve and obey God; ſo to them which doe not, is damnation denounced by the word of God.

Queſt. You ſay that conſcience is a faculty of the ſoule, declare further what conſcience is.

Anſw. *Conſcience is a Faculty of the ſoule, taking notice of all that is in man, or that paſſeth thorow his whole life, and ſo determining thereof, accuſing or excuſing before God.*

Expli. All men have conſcience, which is proper to every reaſonable creature; yea, every ſeverall man or woman, hath his, or her owne ſeverall conſcience within them; which is a naturall Faculty, or created Quality in

in the minde, borne with us: And whereas weuse to say, that some are men of no conscience, or have no conscience; the meaning is not, that they have no conscience at al, but no good conscience.

Conscience is diversly distinguished; in regard of the light whereby it is informed, it is either a naturall conscience, which hath onely the light of nature for direction; or it is a Christian conscience, and better enlightned (as you may call it) which besides nature, hath the holy Scriptures more largely and distinctly guiding and directing it.

In regard of this direction; conscience is either informed, or discerning; or not informed and blind: and this according to two degrees thereof, is either a doubting conscience; when for want

of evident light to direct, we cannot resolve: or an erring Conscience: when a man mistakes (through ignorance) truth for falsehood, or falsehood for truth; good for evil, or evill for good: or when out of knowne principles and true, wee conclude and infer erroneously.

Againe, Conscience is in regard of the quality thereof, either Good or Bad: the Good Conscience, is that which is sprinkled with the blood of Christ, and regenerate: and is according to a twofold estate thereof, either a good quiet Conscience, when upon good grounds truly beleeving, and unfainedly repenting, we enjoy peace, and confidence, and boldnesse before God: or a good troubled conscience; when thogh wee beleeve and repent, yet through some sinne that

we

we have cómitted, orthrough our inbred infidelity, we are troubled and in doubt: and this is called good; not because it is troubled, but because of the true grace wherby it is renewed, with the which, true grace may, and is oftentimes, yea for the most part, and that in the best men and women, trouble joyned: as *Davids heart fainting him*, & *Pauls* crying out, *O wretched man!* Bad conscience is that which is not renewed: for every man, till he be in Christ, hath a bad conscience: and this also, according to a twofold estate thereof, is either an evil quiet conscience, whereof there are two degrees: first, a slumbering conscience, that stirres not but when death comes, or in some grievous affliction: as the brethren of *Joseph*. Secondly, a seared conscience, which

Gen. 42. 21.

hath no more ſenſe and feeling than a ſtone, no not in death, as may appeare by the example of *Nabal*. Or an evill troubled conſcience, which is two-fold, either a large conſcience, that makes no bones of ſmall ſinnes (as they are called) but ſtirres or ſtickes onely at monſtrous ſinnes: as which trebles at murder, but makes nothing of anger, reviling and revenging, ſo it be not in blood. Such is the conſcience alſo, which refraines from bloody oaths; but as for Faith and Troth, Bread, Drinke, the light that ſhines, &c. never feeles or checks for them: or a narrow conſcience: and this is, when the conſcience feeles not greater ſinnes, and yet is very ſenſible of ſmall things, or trifles: as the Phariſaicall Conſcience, making great conſci-

1 Sam. 25. 37.

Math. 23. 2.

enc

ence of tything Mynt and Annis, but neglecting Mercy, Faith, and Iudgement: or as the Popish conscience, straining at a little flesh on a Friday, but swallowed blasphemies, whoredomes, and other grievous sinnes, without any trouble.

That faculty of our Soule, which taketh knowledge, and determineth of all our Actions, is called Conscience, either because it is a partner with another in the knowledge of a secret, which Another, is God) or because it is joyned with certaine Principles & Rules, and of the Law, in the minde, and with memory; using the helpe of these in the execution of the office thereof.

The office of Conscience is two-fold: First, to know all things in a Man, or done, and omitted by man; all thoughts,

thoughts, words, deeds, affections, and the omitting of all duties: the ſoule by conſcience ſeeing it ſelfe, as by a reflection. As for inſtance: The Soule by ſcience knoweth a thing; by Conſcience, it knowes that it knows ſuch a thing. The Heart thinkes a thought good or evill: by conſcience the heart knowes that it thinks ſuch a thought. By Faith the heart beleeves; by Conſcience the heart knowes it doth beleeve: by Affections the Soule grieves or joyes; by Conſcience we know we doe ſo. And hence the conſcience is called a Regiſter, or Notary.

Rom. 9. 1.

The ſecond office of conſcience is to determine of the thoughts, words, and deeds of men; which things as they are divers, in regard of time, ſo is the action of conſcience divers concerning them. The

actions.

actions (to insist only of them) are either past, or to come: Of Actions past, Conscience determineth two wayes; according to a double consideration, or question, of such actions. As first, whether they were done or not done? secondly, whether they were well done, or evill done?

For the first question, whether an Action were done or no, Conscience within most certainely testifieth: As in *Cain*, when his Tongue said, *I know not where my Brother is*, his Conscience said, Thou knowest where he is; for thou hast killed him. So in *David*, when he was accused as a Traytor against *Saul*; his conscience said that he was no Traytor, nor had conspired against him. So in *Iob*, when his friends sayd hee was an Hypocrite, his Conscience witnessed with-

within him (before God) that he was none. And hence is Conſcience called a witneſſe; yea, a thouſand witneſſes.

For the ſecond Queſtion, whether a thing bee well or ill done; Conſcience, with the helpe of certaine Principles in the Minde, judgeth in evill things, as a Witneſſe accuſing, and as a Iudge condemning; In things well done, as a Witneſſe excuſing, and as a Iudge acquitting; And both theſe, after the manner of Practicall Reaſoning, as *Paul* ſheweth. Of evil things thus: In the example of *Cain*, hee that kils his Brother, ſinneth grievouſly (ſaith the Principle in the minde.) But thou *Cain* haſt killed thy Brother, (ſaith Conſcience as a Witneſſe by the helpe of Memory) therefore thou haſt ſinned grievouſly,

Rom. 2. 15.

vously, saith Conscience an Accuser. Againe, murtherers must bee damned (saith the Principle of the minde) by the Law. But thou *Cain* art a murtherer (saith conscience as an Accuser;) therfore thou shalt bee damned, saith Conscience as a Iudge condemning. And from these actions of conscience come more or lesse, feare, grief, sadnesse, desperation, and other fearfull consequents. Of good things thus in the example of *Manasses* or *Mary Magdalen*. He that sorroweth truly for sinne, and leaveth it, and followeth righteousnesse, repenteth (saith the Principle, or Rule in the minde.) But thou *M.* or *M. M.* dost so, (saith conscience as a witnesse) therefore thou repentest (saith conscience excusing.) Againe, hee that repents, shall be saved (saith the

the rule.) But thou *M.* or *M. M.* repentest (saith conscience excusing:) therefore thou shalt bee saved (saith conscience acquitting. And hence come peace of conscience, joy, boldnesse to come into the presence of GOD, &c.

The Actions to come, of which Conscience determineth, are either good or bad: The Conscience, in regard of her Iudgement of good actions, may be called a spurring or provoking Conscience: As thus, if the question be concerning keeping of the Sabbath: the commandement of GOD must bee kept, saith the Rule: but to keepe the Sabbath is a Commandement of God, saith the Iudgement of Reason, therefore keepe the Sabbath, saith Conscience. In regard of bad things, the conscience may be

be called a brideling, or a restraining conscience: as, if question bee, whether the Sabbath may be broken: thus, the Commandement of God may not be broken, but to breake the Sabbath, is to breake the Commandement of God, therfore breake it not, saith conscience. Thus by experience we feele within us, before wee doe a thing, a certaine power pushing us backe, or egging us forward; or wee seeme to heare a voyce in our brests, bidding, or forbidding us. And when we doe contrary to the motion and monishing of conscience, we are said to wound, and to sinne against our Consciences, which is grievous. Now remember, how the conscience determineth of actions: so also of thoughts and words.

Vse

Vse 1. Looke well to thy Conscience, and examine it: for a good Conscience is not of Nature, but of Grace, by Faith, through the blood of Christ: for it is the blood of Iesus applyed by Faith, which purgeth the Conscience both from the guiltinesse and filthinesse thereof. Content not thy selfe then, though thy Conscience bee quiet, and trouble thee not: for it may so bee, and yet bee starke naught: Be sure that the quietnesse thereof be grounded on the righteousnesse of Christ, and the assurance of the Pardon of thy sinnes: Else when it stirreth and awaketh, it will bee like a Lion, ready even to rend out thy throat. Call therefore thy Conscience to her office here, which if shee discharge, and being right-

Rom 1. Heb. 9. 14.

ly

ly informed, excuſe thee, thou maieſt truly have boldneſſe before GOD: Otherwiſe, even as a man that hath the gowt, is not healed, becauſe for a little time hee feeleth it not beat and fret: ſo neither doth the quietneſſe of Conſcience argue the health and goodneſſe thereof, unleſſe it be quieted by the blood of Ieſus. Better thy Conſcience accuſe here, than in the day of Iudgement, when (though it ſleepe now) it will, unleſſe it bee prevented, moſt certainely accuſe and confound. For the nature of it is alwayes to take Gods part, though it be againſt it ſelfe. Make then thy conſcience thy friend againſt that day; when a good conſcience will be more worth than a whole World: The remembrance of which time, made

Paul

Paul endevour to have a cleere conscience before God and men.

Acts 24.19. Prov.4 23. Prov.15.15. 2 Cor.1.12. Prov.14.

Use 2. If thou once get-test a good conscience, keepe it with all diligence: For as a good Conscience is a continuall feast, yea a very Heaven upon Earth; so an evill and guilty Conscience is an unspeakable torment, yea a very Hell: for a wounded Spirit who can beare? If a man have a good Conscience, he cannot want comfort in the middest of the fire. For looke how a sparke of fire flashing into the great Ocean, is extinguished: so doth the abundance of miseries vanish, falling upon a good conscience, as saith *Chrysostom*. For as suger is not only sweet in it selfe, but also sweetneth other things, so a good Conscience is both most sweet, and sugreth all our

our afflictions. But if a man were in Paradiſe, as *Adam*, with an evill conſcience, he muſt needs want comfort: for as the ſhadow followes the body, ſo doth an evill Conſcience follow the unrepentant ſinner, alwayes dogging him, and crying fearefully againſt him, Thou haſt ſinned; thou ſhalt bee damned; driving into moſt fearefull agonies and paſſions, even unto finall deſperation, as in *Iudas*, if the mouth bee not ſtopped by the merits of Chriſt. The Heathen thought that thoſe who lived ill, were haunted with Furies, and Fiends. Surely, this is the Fiend, even thy evill Conſcience, gnawing upon thy Heart, and ſtinging as a Scorpion, neither canſt thou avoyd it, but onely by Faith in Chriſt. Keepe therefore thy good conſci-

conſcience (if thou haſt it) as thy chiefeſt Iewell: which thou ſhalt doe, if thou obſerve theſe rules:

Firſt, cheriſh Faith: for it is the root of a good conſcience.

Secondly, avoyd all ſinne: for as a moate in the eye, ſo ſinne troubleth the peace of conſcience: and as water quencheth fire, ſo ſinne putteth out the goodneſſe thereof. And therefore when *Abigal* would perſwade *David* from bloody revenge, ſhee uſeth an argument from preſerving the peace of conſcience, and perſwadeth him.

1 Sam. 25. 30 31, 32, &c.

Thirdly, walke in the continuall practice of righteouſneſſe: which, that we may be able to doe; namely, both to avoyd ſinne, and to live honeſtly.

Heb. 13. 18.

A fourth thing muſt be done,

done, which is the right informing of the conscience, that it be able to discerne good from evill, and mistake not one for another; for as an unskilfull Pilot, that knoweth not the coast, easily maketh Shipwracke; and as a bad guide soone bringeth into danger: so a conscience not instructed in the truth: For if thou doubtest, and dost doubtingly, thou sinnest; though the action bee lawfull in it selfe, yet not to thee; *For whatsoever is not of Faith, is sinne.* If thy conscience erre, taking that to be good which is evill, thou canst not but sinne: for if thou dost according to thy erring conscience, thou sinnest in doing contrary to the Commandement of God. If thou dost it not, thou sinnest also, because thou doest against conscience, and there is no way

Rom. 14. 23.

way to helpe out of these bryers, but to enforme the conscience in the truth; which is by the Word of GOD, the rule of Conscience; by which it appeareth, that all such which neglect the Word of GOD, must needs have corrupt and dangerous consciences.

1 Cor. 14. 24 25. *Vse* 3. Never sinne in hope of secrecy, for thou canst not lye hidde: though thou couldest conceale thy faults from all men, yea, from the Divell, yet there is a Bird in thy brest, which will tell tales, and bewray all. When thou art in thy most private Chamber, and hast shut the doores and windowes, and made a darkenesse; let it never come into thy mind to thinke that thou art unseene, or alone; for God is present, and thy consci-

conſcience is preſent, who need no light to diſcerne the doings. The conſcience is a thouſand witneſſes, happy is hee which hath it to witneſſe for him before God.

Q. What meane you, when you ſay that man was created in the Image and likeneſſe of God?

Anſw. *I meane that neere likeneſſe whereby* Adam *reſembled God; which conſiſted, partly in the immortality of his ſoule, partly in his dominion over the creatures, but principally in the gifts of his minde, knowledge, holineſſe, and righteouſneſſe.* Col. 3. 10. Epheſ. 4. 24

Explic. Herein conſiſts the chiefe happineſſe of man, to bee like his Creator: for GOD made not Man like other things made, but like himſelfe; like, I ſay, having ſome ſparkes of excellency,

as representations of the Divine Nature; though this likenesse be such, that there remaines an unspeakeable distance betweene God and man, even in his greatest perfection.

Though the feature of the body be most beautifull, yet herein wee place no part of the Image of GOD: though wee confesse, that even as the Lanthorne is illustrated by the Candle within it: even so the body is made (in some sort) resplendent, by the brightnesse of the Soule within, in which the Image of GOD chiefly resideth. And yet to speake properly, wee say not, that the Soule, but that the whole man was made according to GODS Image.

This Image (not to say any thing of the Spiritual

Esslence,

Essence, and Immortality of the Soule) was partly in the Dominion granted over the Creatures: which Dominion was not direct and absolute: (for GOD is the onely soveraigne Lord;) but profitable: consisting in his dwelling, and the use and benefit of the creatures; yet the extent of this, onely to the inferiour creatures, as the Earth, Sea, Ayre and the creatures living in the same. Partly also was the Image, in the excellent Graces of knowledge, Holinesse, Righteousnesse, and Truth, wherewith man was endowed: so that as the former resembled GODS imperious Majesty, so this his infinite Purity and Holinesse. And this all we are to remember, that the Woman was made aswell as the man, acoording to the Image of

GOD; though in regard of the subjection of the woman to the man, is more excellently, in that, appeares in the man.

1 Cor. 11.8.

Use. Labour for knowledge, and grace to live godly, whereby thou resemblest God himselfe; and this is commanded; *Be ye holy, for I am holy*, saith the Lord. For though thou hast a body beautifull, and a soule endued with much understanding and wit; yet without wisedome and righteousnesse, without knowledge of heavenly and spirituall things, and the practice of piety and godlinesse, thou art not like unto God, but like unto the divell himselfe.

1 Pet. 1. 16.

Thus much of the first generall worke, the Creation now of the other, which is the preservation of the creature called Prov dence.

Iohn 8.44. 1 Iohn 3. 8.

Quest.

Queſt. What is the Providence of God?

A. *The Providence of God, is that way or manner, whereby I verily beleeve that God knoweth, preſerveth, gouerneth and to their certaine ends directeth all and ſingular the things, with their action, which he hath created.*

Explic. As nothing could have beene, unleſſe it had received a beeing of GOD; ſo nothing can continue, unleſſe it be ſtill preſerved by him: Which preſervation of the creatures, is either generall, or ſpeciall. The generall is either ordinary or extraordinary. The ordinary is that whereby he continueth the order which hee gave the creature at the firſt: as the ſeaſons and times of the yeares, that the Sunne ſhould give light, the fire burne, the earth yeeld her fruit,

bread nouriſh, &c. for this could not continue without the providence of God: as appeares in bread. The extraordinary is that, whereby hee over-ruleth all ſecond cauſes, and the courſe of things, ſo oft as he pleaſeth: as making the Sunne to ſtand ſtill, and dividing the Sea, &c. The ſpeciall is that whereby hee preſerveth, and careth for, not onely the kindes of things, but alſo the particulars of every kinde, not onely of the more noble Creatures, as of Man (of whom more hereafter in the Doctrine of Predeſtination) but of the leaſt and moſt contemptible, with all their actions and events: not any winde riſeth, not a cloud ſtirreth, not any raine ſnow, &c. falleth, not a ſparrow or little Bird dyeth, or commeth into the tallons of

Deut. 8. 3.

Pſal. 147. 8, 9, 16, 17, 18.

of the Kite, or into the net of the Fowler, but by him who worketh all things according to the counsell of his will; yea, our very haires are numbred. So that we beleeve the providence of God to extend it selfe, even to the baseſt Worme, and least Fly, as well as to the Angels in Heaven, and that it is as large as his knowledge, equally containing all things (though not giving equall things to all) universals, singulars: things necessary, things contingent: naturall, voluntary, good, evill, little, great: and that it ordereth and governeth all things, and actions, as he himselfe hath decreed. Neither is this to flatter GOD (as some have said) to say that hee careth for every particular worme, flye, &c. as if to be GOD cared

onely for multitudes, and not for every each one; when our Saviour saith, One Sparrow. Hee is aswell able to know them, & to provide for them, as to make them, and give them life, and the paine is all alike to him, to care for every one, as for a multitude; nether doth it derogate from his greatnesse, or goodnesse, but rather amplifie the same, when he neglecteth nothing which he hath made. Surely it did not impeach his Majesty to make them, neither to preserve them.

Qu. But doe you beleeve that Gods providence extendeth it selfe to all actions of men, even to decree, order, and governe evill actions?

Answ. *Yes indeed; I beleeve that even the evill Actions of Men, are not only foreknowne, but also decreed by God.*

Explic.

Explic. Wee need not feare to attribute evil actions to the decree of GOD, because the Scriptures so speake; onely wee must soberly and wisely understand it; namely, that *Pharaohs* cruelty, *Shimeis* cursing, *Absaloms* uncleannesse, *Judas* his betraying of Christ, are not by his revealed will approued, but forbidden: and yet that by his good pleasure hee will permit the same. Which permission we may not understand to bee the cessation of his care and providence, or an idle winking at the matter, but joyned with an active power, not of infusing evill into men; but first of taking away or denying his grace, and of delivering of them most justly to Satan, and to the lusts of their owne hearts: And also of bounding their wills,

Gen. 45.5. 2 Sa. 16. 10. Act. 4. 28.

purposes, and Actions, and directing them to a good end. For God is so good, that hee would never suffer evill to bee, if he could not bring good out of evill. Even as the skilfull Apothecary knoweth how to use Poyson well, and to the good of the Patient. And surely, this is a most pregnant proofe of the powerfull providence of God herein, when those Actions which are done by wicked men contrary to his will, yet are brought to serve and fulfill his holy will and purpose. For even as in an Army, one fighteth for praise, another for lucre of the spoyle, another is egged forward by desire of revenge: yet all for the victory, and for their Prince: And as in a Shippe, some weigh up Anchors, others stand at the pumpe,

others

others at the sterne, and all by severall workes labour for the safety of the ship: so, whatsoever the wicked propound to themselves, yet the Lord ordereth all to his good pleasure, will they, nill they: so that as an arrow flyeth to the marke which the shooter aymeth at, without any sense whither it goeth; So the Lord serveth himselfe by the wicked, though they thinke not so much. Hence is it, that though the decree of Gods providence (as hath beene said) is concerning those evil actions; yet neither is God guilty, nor man guiltlesse. God is not guilty, because he putteth no evill into men, but useth them as hee findeth them, and so maketh them to serve his glory, who may use what Creatures he will, and cannot use them, though they bee evill, but well,

Esa. 10.5,6,7

well, because he is infinitely good. Neither is man guiltlesse, notwithstanding the Decree: for sinners are not excusable; because there is no force used towards them, but they follow their sins with great pleasure, and a very willing minde, and casting away the care of vertue, doe of their owne accord, yeeld themselves to their owne lusts, respecting in their evill deeds onely the satisfying of their owne wills, and not the fulfilling of the will of God. The *Jewes* did what the hand and will of God had determined before to be done to CHRIST; but they considered not that, but were led unto that sinne, by the malice and covetousnesse of their owne wicked and envious hearts, which were the true causers thereof. So that (as S. *Augustine* saith)

saith) in one and the selfe-same thing, God is just, and Man is most unjust; because in that one thing which they doe, there is not one cause for the which they doe the same.

Here further it is to bee marked, that the Decree of God (in respect whereof all things are necessary) doth not take away contingency; which is, when a thing, when it is, had cause whereby it might have beene otherwise. As the bones of Christ must be unbroken, in regard of GODS Decree, and yet they might have bin broken in regard of their owne Nature, and the freedome of the mindes of the Souldiers. Neither may any thinke, that hereby are frustrated, deliberations, prudence, and use of meanes: for as GOD decreeth the being

being of things, so also the meanes whereby such things shall bee. As in regard of Gods Decree, *Lot* cannot be burnt in *Sodom*; but then hee must escape, and hye him away out of the City. *David* must overcome *Goliah*, but then hee must take his Sling, with the smooth Stones, with him. *Manasses* must be saved, because God hath so decreed, but then he must repent and beleeve, which are the meanes of Salvation appointed and decreed by God.

Use 1. Labour soundly to understand, and with all thy wit to maintaine this Doctrine: for to deny the Providence, is all one as to deny God: and this indeed is a maine cause of the prophanenesse of vile men.

Psal. 14. 1. Ps. 10. 40. 22

Wherefore, denying a fatall destiny, whereby all things

things, even God himselfe, should be tied to the future of second causes, and abhorring all conceit of fortune and meere chance (which are words fitter for Heathens than Christians, which beleeve there is a GOD) let us hold fast this Doctrine, that all things whatsoever are governed by an Ocular Providence: yea, if any thing fall out, which wee might thinke to be by chance, because we see not the cause of it, yet to be perswaded that so it was foreseene, and foreappointed and decreed of God, as that place of *Numb.* 35. 22. compared with that of *Exodus* 21. 13. doth most plainely shew.

Psal. 54. 1, 2.

Psal. 58. 11. Heb. 11. 6.

Vse 2. This Doctrine also comforteth many wayes: First, if wee (as wee ought) carefully observe the experiences of Gods providence towards

towards us, in the often unexpected successe of our affaires, we must needs both bee confirmed in our faith, the more stedfastly to depend and trust on God, and also be hereby occasioned often to give thanks.

Secondly, if affliction come, it teacheth that it commeth not out of the dust, but by the wise and just appointment of God: And this breedeth patience.

Thirdly, whereas the Church, and such as feare God, have many enemies, this teacheth, that they can doe nothing, but as God pleaseth; yea, the very Devils themselves can neither hurt *Iob*, nor enter into the Swine, but as they are licenced by God, and when hee pleaseth to licence either Satan, or evill Men, or other Creatures,

to

to hurt his Children, or Servants, he both boundeth them, beyond which they cannot goe, and also in the end turneth all things to the best. Rom. 8.38. Psal. 25.10.

Vse 3. Neglect not lawfull meanes for the accomplishing of lawfull desires; for this were to tempt God: And yet trust not in the meanes, though never so likely; for that were to sacrifice to thy net, with those wicked ones, and to commit a kind of Idolatry. Hast thou bread? then that is a good meanes of nourishing; but God can breake the staffe of it, and make it as a stone to thee; for man liveth not by bread onely, but by the Word of Promise annexed thereto. In the use therefore of all meanes, concerning either corporall or spirituall things, looke up unto Heaven, and Hab. 1.16. Deut. 8.3.

and pray for a blessing, or else thou watchest in vaine, thou labourest in vaine, in vaine thou usest any meanes:
Psal.127.12. yea, in the middest of many difficulties, though thou then see no meanes, yet trust in God, for GOD
Gen.22.8. will provide, as *Abraham* said: Wherefore goe on cheerefully in thy calling, serving GOD, and casting thy care upon him, for he
Psal.55.22. 1 Pet.5.7. careth for thee. Nay commit thy very soule unto him in
1 Pet 4.19. weldoing, as unto a most faithfull Creator: for if God cloatheth the Grasse, regardeth a Sparrow, and numbereth thy superfluities, even the hayres of thy head, how much more will hee keepe and provide for thy Soule, if thou feareſt and obeyest him? I say, Him, who regardeth all as one, and one, as if hee were alone:

who

who is neither detained about the care of one, nor distracted about the care of more; to whom nothing is hard, because Almighty; nor multitude of businesse can overwhelme, because infinitely wise; to whom bee praise for ever, Amen.

Thus much of the generall workes by which God is described; Creation, and Providence, which extend to all things. Now of the more speciall, which concerne the Church, which are Redemption, Sanctification.

Quest. You say that God is the Redeemer of his Church: What is Redemption?

Ans. *Redemption is a worke of God, whereby he hath fully delivered his Elect from sinne, the curse of the Law, Eternall death, and the power of the Divell, by Iesus Christ,* 1 Cor. 1. 30. Col. 1. 14. Tit. 2. 14.

to

to the praise and glory of his Name.

Explicat. The delivery of Mankinde from sinne and death, is significantly by the holy Ghost called Redemption; which signifieth, a purchasing or buying againe, or a ransoming at a price (as life for life) of them which are in bondage. Therefore is Christ called, a *Price*, a *Counter-ransome*. The Flocke of Christ is said to bee purchased with Gods owne Blood; and *yee are bought with a price.*

Mat.20.28. 1 Tim.2.6. Act.20.28. 1 Cor.6.20. 2 Tim.2.26. Heb.2.14. Gal.3.13. Tit.2.14.

Wee were in bondage, even to the very Devill of Hell, the great enemy of Mankinde, and therefore ungodly men and women, are said to bee taken alive, in the snare of the Devill, at his will. And wee were in bondage to sinne, the curse of the Law, and to eternall

ternall Condemnation, from all which Christ hath delivered us, by a price, even Himselfe.

But here wee must know, that Christ ransoming us out of the Clawes of the Divell, by a Price, payes not this Price to the Divell, but to God; who delivers sinners to the Devill, as to his executioner to be tormented. And when this work of Redemption is spoken onely, of taking us from Satan, it noteth that we are delivered by power, and force, not by a Price. Therefore in the Gospell, CHRIST, in comparison of Satan, is called the stronger, who over-commeth him and divideth his spoyles. Wee are said to bee delivered from the power of darkenesse: where the Word signifieth by fine force, to deliver or plucke away

Luke 11.22. Col.1.13.

Heb.2.14. away. Even as *David* pulled the Lambe out of the Beares mouth, so hath Christ by his Almighty power rescued us out of the mouth of the roaring Lyon: So also he hath destroyed the Devill, not by abolishing his substance, but by weakening his power, as the word there importeth: Christ then payeth his Blood as a price to his Father, and so forcibly delivereth us from the Divill; who hath the power of Death, as the Hangman hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked.

This Redemption wee speake of, is so the worke of GOD, that we exclude all creatures from any power, or possibility of redeeming us. Psal.49.7. And wee acknowledge it to be

bee the worke of the whole Trinity, delivering us in the perſon of the Sonne, who redeemeth us by his merit, and by his Efficacy: by his Merit, deſerving Redemption for us: by his Efficacy, effectually applying it unto us by his Spirit, and through Faith.

Uſe. Firſt, here wee may ſee the wonderfull miſery, in the which wee are all, till we have our part in the eternall Redemption purchaſed for us by Ieſus Chriſt: For firſt, we are under the power of ſin, and the tyranny of the Devill, very bondſlaves; more miſerable than ever were the poore Iſraelites in *Ægypt*, or now are the poore Chriſtians under the *Turkes*: for the bondage of theſe is onely bodily: ours more, bodily and ſpiritnall alſo: our bodies and very ſpirits being

Eph.2.2.

ing subject to obey his filthy will in all things.

Secondly, wee are all our life time in feare of death: even as is the case of one condemned to the Gallowes, hee alwayes trembles and quakes at the approach and remembrance of the houre of his execution: So we, if God make us sensible of our estate in regard of sinne, are alwayes haunted with the terrours of an evill conscience, as with furies and fiends of hell: as *Cain*, *Saul*, *Judas*.

Thirdly, wee are firebrands of Hell, subject to eternall condemnation for our sinnes, &c. This is our misery, which who so understandeth not, nor considereth, hee never esteemeth this wonderfull mercy of God in redeeming us, as he ought: For as he of that supposeth himselfe to be mor-

mortally ſicke, highly reckoneth of the Phyſician which cureth him, and hee which is troubled but with ſome light infirmity, not ſo: Even ſo, to him, to him onely is the tydings of the Goſpell welcome, the promiſe ſweet, the Blood of CHRIST unvaluable, the love of God unſpeakeable, yea, without meaſure, and paſſing all knowledge; which ſeeth his miſery, and feeleth his heart wrung with the fetters and bolts of ſinne, and which conſidereth of thoſe eternall torments due to the ſame.

Vſe 2. Here wee have a moſt ſharpe ſpurre to provoke us to uſe all poſſible care to pleaſe GOD in new obedience; namely, thus, When thou wert a ſlave to ſinne, and to the Divell, thou didſt willingly and

cheerefully bring forth the fruit of ſin unto death: Seeing then thou art now redeemed unto the hope of eternall life, thou ſhouldſt much more willingly and cheerefully live to him who hath redeemed thee. So *Paul* reaſoneth, *Rom.* 7. 6. So alſo in the front of the Law, God urgeth upon the Iſraelites the obedience thereof, *Exod.* 20. 2. I have delivered thee from a hard and cruell Maſter, and ſlaviſh bondage; Therefore thou ſhalt keepe my Law. But (alas) where is there one of a thouſand which provoketh his ſluggiſh and dull affections with ſuch meditations? Looke upon an Iſraelite in *Egypt*, under *Pharaoh* and his hard Taskmaſters, and you ſhall ſee him early and late, drudging in the clay, ſweating in the yron furnace, and gathe-

Rom. 7. 6.

Exod. 20. 2.

ring

ring Straw, to fulfill the number of Bricks imposed. Will not the Israelite, if the Lord shall ease his shoulder of this burthen, strive with all his strength night and day, to please his Deliverer? Let us looke upon him in the wilderuesse. O monstrous wickednesse! There we find that this same Israelite (being thus delivered) contemneth and provoketh his so mercifull Redeemer, by infidelity, murmuring, blasphemy, idolatry, &c. Even so, when men and women are in the way to Hell; what speed? *Iehu's* pace is not fast enough. Will not these flye, thinke you, if they could get that path that leads to *Canaan*? 2 King. 1. 20

It grieves my heart to consider the generall slownes of professors, scarce creeping like Snayles, when they should runne as swiftly as

Hazael. A Statute pace is a great matter. Ah thou wretch, with what face dareſt thou looke upon IESVS CHRIST when thou haſt ſhewed more alacrity to runne in the way of ſinne that leads to death, then in the way of righteouſneſſe that leads to eternall life? Remembreſt thou how eagerly thou haſt purſued thy ſinnes and pleaſures? O happy art thou, if with ſuch violence thou now takeſt the Kingdome of heaven. How fleet hath thy tongue bin to wrap out blaſphemous oaths? and haſt not now a word for praiſe of thy gracious Redeemer. Haſt thou accounted dayes and nights but ſhort, when thou haſt bin at Cards, Dice, at ſome enterlude, or ſuch like vanity? and doſt thou account an houre or two ſpent in prayer, and hearing

ring the Word, tedious? When the Divell was thy Master, was all too little to please him? and now thou hast such a Master as is Iesus Christ, wilt thou account any thing enough?

I reade of one *Pambus*, a devout Man, who seeing a vile Strumpet passe by him (gorgeously attired) fell a weeping; and being asked why he wept; It grieves my heart (quoth he) that yonder Strumpet should take more delight in pleasing the Devil, than I doe in serving God. So doe thou which readest these things, mourne, mourne, and lament, that thy heart, which hath beene as Wax to the Divell, is like a Flint to GOD: that thou hast more delighted in vanity, than thou doest in godlinesse: that thou hast taken more paines

to fulfill thy sinfull lusts, and bestowed more cost in wantonnesse and pleasures, then thou dost to fulfill the Commandements of thy God, and to maintaine his worship.

Remember *Zacheus*, who was as liberall in Almes and Restitution, when he was a Convert, as he was cruell in unjust exactions, when hee was an Vsurer. As *Paul* was a hot and fiery enemy to Christ, when hee was a Pharise; so was hee a burning zealous Preacher, when hee was a Christian. So, according to the measure of obedience which thou hast yeelded to sinne, let the proportion of thy obedience be which thou yeeldst to godlinesse: If not in worke, yet in affection and care to please God, with humiliation for that which is wanting.

Luk. 19. 8. Act. 8. 3. & 9 2, & 26. 11.

Vse 3. Here we ought also to

to consider of the price whereby we are ransomed, and of the exceeding love of God: for the price was neither gold nor silver, nor any corruptible thing, but the precious Blood of the Lambe unspotted, Iesus Christ.

Marke thou which readest: it cost the very heart Blood of IESVS, the Sonne of GOD, who was without sinne, to save thee a vile wretch, from eternall damnation, which thou deservest by thy sins. The love of God herein appeared to be most wonderfull, in that he spared not his owne Son, but gave him to death, even for us, and in our stead, who were not his friends, but his very enemies. See what love the Father had shewed; that thou an Impe of the Divell by sinne, should'st have the

1 Pet. 4. 18, 19.

Rom.6. 7,8. Ezr.9. 13,14.

blood of Gods owne Sonne shed to make thee his sonne or daughter. Let mee speake unto thee in the words of *Ezra*, which words he spake from the occasion of a meaner deliverance. Seeing GOD hath kept thee from being beneath for thine iniquities, and hath granted thee such deliverance, shouldest thou continue in sinne? shouldest thou rebell, and returne to breake the Commandement of such so mercifull a God: by drunkennesse, blasphemy, lying, pride, whoredome, or any prophanenesse? Shouldest thou despise the Sabbaths, Word, Sacraments, Blood of such a Saviour? Shouldest thou refuse to sacrifice thy Body and Soule to his glory, that refused not to sacrifice his precious life for thy salvation? Shouldest thou be a niggard of thy duty to him

him, yea, of thy best blood, who was prodigall to expend and shed his blood to redeeme thee? Now God forbid. Nay, this inexcusably bindeth us all, to all thankefulnesse and true obedience.

Lu. 1.74,75. Tit. 2.14,15. &c.

Vse 4. In as much as the Redeption wee speake of, is so excellent a thing; all such are convinced as grievously guilty, which blaspheme and speake evill of the same. For there are many who call light, darkenesse, and darkenesse, light; accounting the freedome we speake of, to be intolerable slavery, and that to bee the onely free life, to live as they list, in all pleasures and licentious prophanenesse uncontrouled. If they be told that they must give themselves to frequent Prayer, and reading, and hearing the Word; that they must

mortifie their lusts, relinquish their vanities, renounce their pleasures, abandon Company, precisely keepe the Sabbath, &c. O, say they, here are bands indeed fitter for gally-slaves, than liberall and free dispositions. Art thou which readest those things, of this minde? Then know thou, that hee is not more a slave that tugs at an oare in a gally, under the Spaniard or Turke, than thy selfe in a spirituall respect: though in a civill thou possesse and enjoy much riches and freedome. As he that ruleth his owne mind, is better than he that winneth a City; So he is the basest slave, that is a slave to his sinfull lusts and affections. If we had no Scriptures declaring the bondage of wicked men; yet the very Heathen beare witnesse unto it. *Tully* saith, that hee

Prov. 16.32.

is

is the freeman indeed, which serveth no filthines. And the *Stoicks* (renowned Philosophers) taught, that wise men were only Free-men, and all fooles servants. O how many Lords have they, which have not Christ their onely Lord! For either anger and malice will play the Tyrants over them, as in *Cain* and *Saul*: or Pride, as in *Nebuchadnezzar*; or uncleanesse, as in *Ammon*; or Covetousnesse, as in *Ahab*, and *Judas*, &c. from the cruell rule and dominion of all which, those are delivered, which are the redeemed servants of Christ; whose service is indeed perfect freedome. And therefore the Saints have alwayes exceedingly gloried to be called the servants of God. So *David* acknowledgeth, saying, *Behold, Lord, I am thy Servant, I am thy Servant.* So the Apostles,

Gen. 4. 4. 8.
1 Sam. 18. 8, &c.
Dan. 4. 27.
2 Sam. 13. 2.
1 King. 21. 4.
Psal. 116. 16.

Rom. 1. 1. Phil 1. 1. Tit. 1. 1. James 1. 1. 2 et 1. 1. Iude 1.

Apostles, as *Paul*, who beginneth some of his Epistles thus; *Paul, a Servant of Jesus Christ, &c.* So *Iames, Peter, Jude*, though some of them might have gloried in their Titles, as being the kinsmen of Christ. If the servants of mortall Kings have many priviledges and much freedome, then much more the servants of the immortall God, even Iesus Christ the King of Heaven and Earth. In regard of the Order which is betwixt the redeemed and the Redeemer, and the obedience which wee owe unto our Redeemer, we are servants; but in regard of the Divine Covenant, and our Communion with Christ, we are free-men, free from sinne unto righteousnesse, the sons of God, the brethren of Christ, and co-heires with him of the Kingdome of Heaven. Such honour

honour have all his Saints, such freedome have all his servants. Wherefore if thou beest not set free by the Sonne; sue, seeke, labour for it. Cry unto the Lord as the poore *Israelites* in *Egypt*; for if civill freedome be to be used, rather much more is spirituall. Even the natures of Birds and beasts which are wild, being kept for delight, may teach us herein: for though we make never so much of them, and feed them never so plentifully; yet they are hardly by Cages, chaines, &c. kept and holden, and continually they seek to be enlarged. Lo, if thou be not more brutish than the very Beasts, thou wilt not suffer the Divell to cage thee up in so deadly service, but thou wilt endevour and seeke by all meanes to be enfranchised by Iesus Christ.

Exod. 3. 7. 9.
1 Cor. 7. 11.

Vse 5. Examine whether thou beest redeemed and set free by Christ or no. Thou mayest know it by three notes: First, by thy affections: secondly, by thy workes: thirdly, by thy manner of working. First then, how art thou affected to this liberty? Dost thou rejoyce in it more than if thou shouldst find great spoyles? Can you feelingly give thankes for it from thy very heart-root, as thou readst of *David*, and *Paul*? And art thou carefull to stand fast in it? and that thou be not entangled againe in thy former bondage of sin? As we see Townships that have obtained Charters and Priviledges, are wary that they be not infringed. Then it is a good signe that thy heart is blessed with the rich grace of God in thy Redemption. For as the unvaluable excel-

Psal. 103. 2, 3, 4.

1 Sam. 6. 14.

excellency of it, will make us carefull to preſerve it; So the raviſhing ſweetneſſe of it is ſuch, that it is as poſſible for them which have taſted it, to containe their hearts and tongues from prayſes and thankeſgivings, as it was poſſible for *David* to keepe his feet from leaping and dauncing for the joy of the bringing home of the Arke of GOD. But if thou beeſt ſo dull, and inſenſible of this mercy, that thou never giveſt thankes for it, or with leſſe earneſtneſſe than thou doeſt for meat and drinke, and art careleſſe, thou art yet a bond-ſlave, and haſt not obtained this freedome.

Secondly, what are thy workes? If thou commeſt into the houſe of Noble-men, and ſeeſt one walking and rubbing of Horſes, another ſweeping

sweeping of houses, another seeing spits: thou wilt presently judge that none of these is the Master, but that they are all of the baser servants. So if thou seest any given to blaspheming the name of GOD, to drunkennesse, uncleannes, pride, idlenesse, prophanenesse, undoubtedly all such are very slaves of sinne, and of Satan, even as our Saviour Christ witnesseth in the Gospell, *that they which commit sinne, are the servants of sinne, and of their father (or master) the Devell.* For such workes become not those which are set free, and redeemed by Christ, who as much disdaine to defile themselves with such base and sinfull practices, as a Noble-man scorneth to put his hand to the servile and slavish workes before mentioned.

Joh. 8. 34. 44.

Thirdly,

Thirdly, Is may be thou doeſt many outward things commanded, as are praying, hearing the Word, receiving the Sacraments, obſerving the reſt of the Sabbath, releeving the poore, &c. But how doeſt thou theſe things? willingly and freely? or as being conſtrained? This is the note of a ſlave: the other of a free-man. For true liberty is freely to follow after righteouſneſſe: And thoſe that are truly ſet free by Chriſt, doe willingly and of themſelves by the ſanctification of the Spirit, that which wicked men and bondſlaves doe only for feare of puniſhment. If therefore the keeping of the Sabbath, and the duties thereof be not tedious to thee, but a delight; if thou releeveſt the poore, not grudgingly, but cheerefully; if the commandements

Ioh. 5. 3.

of

of GOD are not grievous to thee; It is a comfortable signe of thy Redemption. Bee thankefull and perſevere.

Queſt. But you ſaid that Man was created according to the Image of GOD, in a moſt holy and happy eſtate: How then comes hee to ſtand in need of a Redeemer?

Anſ. *I beleeve that* Adam *and* Eve *being created by God, according to his Image, in ſingular happineſſe, and placed in Paradiſe, did notwithſtanding willingly, and by the enticement of the divell, fall away, tranſgreſſing Gods Commandement given unto them; and ſo made themſelves, and their poſterity, ſubjeƈt both to ſinne and death, the wages of the ſame.*

Gen. 2. 3.

Explicat. Though it be farre better to endevour to come

come out of the misery wee are in, then curiously to enquire how we came into the same; yet because many necessary points depend on this, and we never seeke the heavenly Physician till wee understand and feele our disease, and the danger: Therefore it is necessary that we should have some good measure of knowledge thereof: Which wee shall attaine, if we consider these two things; first, what *Adams* state was in his Innocency, and upon what conditions it did stand. Secondly, the manner of his fall: We will here intreat of his happinesse, and the conditions thereof. The happinesse of our first Parents may bee referred in these heads: first, that they were created in the Image of God, together with the manner of their creation: but of this before. Gen. 3.

Secondly,

Gen. 2. 9, 10. 15.

Secondly, that they were placed in the Garden of *Eden*, translated by the *Septuagint*, *Paradise*; and commonly so called, because it was a place of singular delight and pleasure: a most pleasant place, in regard both of the variety of all pleasant fruits (the Trees also of knowledge and life in the middest thereof) and also in regard of the precious Rivers watering the same: Vnto this our Saviour alludeth, when hee saith to the theefe, *This day thou shalt bee with mee in Paradise*: not that Paradise wherein *Adam* was put, which was defaced in the flood: but Heaven, so called, for the happinesse, joy, and rivers of pleasure, which are there for evermore.

Thirdly, the happinesse of our first parents is set downe,

downe, from their freedome from all things which might hurt their bodies, or disturbe their mindes. They were both naked, and were not ashamed. *They were naked*: Hereby is signified, that their bodies had a kinde of impassibility: so that though they were neither hairy nor woolly as other beasts, nor clad in apparell, as now; but of a soft and smooth skinne, and naked: yet they were not subject to the injuries of the weather, as raine, winde, heat, cold, &c. *They were not ashamed*: Not as though any undecent thing were spoken of them, (as now hee is accounted a beast that is not ashamed of his nakednesse) but first to shew, that inwardly in their minds did shine the Image of GOD; that is, Inno- Gen. 2. 25.

Innocency, Sanctity, and Integrity, &c. in which if they had continued, they should not have needed their figge-leaves, nor any apparell: Secondly, that outwardly in their bodies was exceeding beauty, and perfection of all parts, so that there was no uncomelinesse, no not in those members, which after sinne, naturall shame, for their deformity and unseemelinesse, teacheth us to cover. Thirdly, that in the inferiour parts of the mind and body, there was no inordinate motion or appetite: all members of the body, and inferior desires, being ruled and governed by the inward grace of the mind: So that if wee meditate of these things, we cannot but conceive, that the happinesse of our first parents was very great.

Now

Now wee are to consider of the conditions, on which this happinesse did stand: for they were created thus: but mutable, and changeable, and this state to continue: and in the end to be translated to a celestiall life, if they kept the Commandement of God, otherwise not. Gen.2.16,17

The Commandement was about one of the Trees which were in the middest of the Garden, namely, the Tree of Knowledge of good and evill: which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the event, being a Sacrament of triall and admonition to them, that if they did eat of it, then they should have wofull experience of the good they had lost, and of the evill they had gotten, they

they having before a ſpeculative knowledge, but not practicall experience hereof. The other Tree was called the Tree of Life, both becauſe it had a power or vertue to preſerve life and health, and alſo more principally, becauſe it was to our firſt parents a ſymbole, ſigne, or Sacrament (as S. *Auguſtine* and other learned call it) of the continuance of their life in Paradiſe, and after, of their tranſlating unto a heavenly life, if they continued in obedience.

The Commandement concerning the Tree of Knowledge, contained a Prohibition, which was this; *Of the tree of Knowledge of good and evill, thou ſhalt not eat.* This Commandement GOD inforced by two reaſons: the firſt, from the liberty God

Verſ. 17.

gave

gave them to all the reſt of the Trees in the Garden. Therefore he might well abſtaine from this one. The other reaſon, from the danger enſuing, if he did eate; *Thou ſhalt dye the death*: that is, Thou ſhalt certainely dye, temporally here, in the ſeparation of the ſoule from the body, and ſpiritually in loſing the graces before ſpoken of; and eternally in the ſeperation of Body and Soule from GOD. This was mans happineſſe, and it ſtood on this condition, if hee obſerved the Poſitive Law given him of God. Verſe 15. Verſe 17.

Uſe 1. Death, to ſpeake properly, is not naturally; namely, according to the nature of man in his Creation: but againſt nature, comming in by ſinne, *Adam* being created to immortality, Rom. 5. 12.

that is, in such estate, that if he had never sinned, hee should never have dyed. For although *Adams* body was mortall in it selfe, and could dye; yet it had a power not to dye through the gift of the Creator; namely, if hee continued in his integrity. So *Adam* in his state of innocency was both mortall and immortall, in divers respects: immortall, having not an impossibility of dying, but a possibility of not dying, which possibility hee lost by his sin, and in stead thereof received a necessity of dying; *Thou shalt dye the death*: He was mortall, not because hee should have actually dyed, if hee had not sinned; but because if hee sinned, it was possible he should, or he might dye. Death then commeth not from nature, but from sinne.

Vse 2.

Vſe 2. The remembrance of this happineſſe of our firſt parents, which they loſt to themſelves, and to us, by their fall, ſhould move us, even with teares of blood (if it were poſſible) to bewayle our preſent miſery in which wee are; which is as farre from that happineſſe, as the Earth, nay, as Hell is from Heaven. Then man was the Cedar of Paradiſe, the Picture of Heaven, the glory of the Earth, the Ruler of the World, and GODS owne delight: But now he is the Fire-brand of Hell, the picture of the Divell, more baſe than the baſeſt creatures on the earth; cloathed with no leſſe diſhonour and ſhame, than he was before crowned with honour and glory: Not onely, as *Nebuchadnezzar*, transformed into a beaſt,

but being made of the Temple of GOD, a cage of uncleane ſpirits: yea, the very habitation of the Devill.

Wherefore let us take up a grievous lamentation, when we looke backe to our firſt glory; and to Paradiſe, our ancient right. And if there bee any ſparke of heavenly courage and wiſedome in our breſts, let us endevour to recover that by CHRIST, which we have loſt in *Adam*; Nay, GOD offers, in his beloved Sonne, more glory, better happineſſe; let us not be ſo beſotted, as to ſuffer Satan to deceive, and deprive us of the recovery of GODS favour, by our continuance in ſinne, which firſt hee made us loſe by committing ſinne, &c.

Vſe 3.

Vse 3. Man in Paradiſe, in the time of his Innocency, might not bee idle, not without a poſitive Law, for obedience; ſo that neither labour in dreſſing the Garden, nor to be tyed to ſpeciall duty by the Law, was any impeachment of his happineſſe: Thoſe therefore which place any pleaſure or happineſſe in idleneſſe, or in deſiring to live as they liſt, and to bee lawleſſe, doe exceedingly manifeſt the vile corruption of their hearts: for idleneſſe and lawleſſe liberty was not permitted to *Adam* in Paradiſe.

Queſt. I ſomething conceive the happineſſe of man in his Creation, and the conditions of the ſame: Now I pray you ſhew mee, what was the manner of his fall?

Answ. *The fall of our first Parents was, their voluntary transgression of the Commandement of GOD, in eating of the fruit of the forbidden tree; caused by subtill malice of the Divell, and their owne infidelity, Gen. 3. thorow the whole Chapter.*

Explic. Out of the third Chapter of *Genesis*, which is called of some, *The Patriarchs Catechisme*, we are taught of the fall and sinne of man, of the anger of GOD, of the punishment of sinne, and of the beginning of mans misery, unto the which hee was not created, but into the which hee fell, by the justice of God, through his sinne: points hidden from the wise, and revealed by the Word, by which we come to know the cause of all the miseries which

which follow our nature; which miseries the Philosophers saw, and confessed: but the wisest of them could never conceive the cause thereof, which is sinne.

In this third Chapter is also contained a most excellent (even the first) promise of Christ. But wee are briefly to consider of his fall, which is set downe in the six first verses; the rest of the Chapter shewing the consequence of the fall.

The Devill, being fallen irrevocably, comes into the Garden, and in the forme of a Serpent, I meane, speaking in and by a true Serpent, out of cruell envy of Mans happinesse, and an insatiable desire of doing hurt, tempts the first Woman, and by the Woman, Man to sinne, and prevailes:

Hee boords the Woman thus: *Yea, hath GOD said, yee shall not eate? &c.* As if hee should have said, It is a likely matter, that GOD cares what yee eate. What, doe you thinke that GOD stands upon an Apple? It is not to be beleeved: Hath he created all things for you, and would hee not let you use all things? This is the first assault; which the Woman weakely resisteth, beginning even at the first to yeeld as appeareth by rehearsing the commination, or threatning falsly: For whereas GOD said, *Thou shalt dye the death*, noting the certainty of it; shee speaketh doubtfully, *Lest yee dye.* As if she began to thinke, that it might bee they should dye if they did eat, it might be not.

The

The Divell perceiving the Woman to ſtagger, and the wall of her faith to ſhake, plies all his Ordnance to the battery. For the Word was no ſooner out of her mouth, *Leſt yee dye*; but hee replyeth, *Yee ſhall not dye at all.* As if he ſhould have ſaid; What? Dye? with eating ſo faire an Apple? Can there bee any hurt in this? Silly Woman! *Yee ſhall not dye at all.* GOD affirmed, *Yee ſhall dye certainely*: The Woman doubteth, *Leſt yee dye*: The Divell, that old Lyer, denieth, *Yee ſhall not dye at all.* Then (not giving the Woman any reſpite to bethinke her, or, to reply) hee accuſeth GOD of envy, and promiſeth Divinity unto them. O (ſaith hee) *GOD knoweth, &c.* As if he ſhould have ſaid, GOD

envies your happineſſe, and I cannot but tell you of it. For he knowes well enough that if you ſhould eate of that Tree, you ſhould ſee that you never ſaw, (O ſubtill deceiver!) and that yee ſhall bee as GODS. Impudent lyer; when as by this meanes both they and their poſterity became like unto him. Behold, O woman (ſaith hee) what a goodly Tree this is! how pleaſant to the eye, delicate to the taſte, Divine for uſe. Can it doe you any hurt? Would any but fooles abſtaine? Goe to, eat and feare not: I'le warrant you. And then the Woman yeelded, and ſeeing that it was good for meate, pleaſant to the eyes, and a Tree to be deſired to get Knowledge; ſhee tooke of it, and did eate; and by theſe ſame

reaſons,

reasons perswaded her Husband, and gave him, and he did eat. Ah, and Alas! whose heart is not moved to ruth? who mournes not, that considers the fall of the Mighty? Oh! How were the Mighty overthrowne in the midst of Paradise by the subtilty of the Serpent? Even holy *Adam* by the enticement of his Wife! Tell it in the gates of the Citties, preach it on the house tops, and publish it in the eares of all the World, till the Inhabitants of the Earth mourne, for the misery that is come upon them, even till the Elect and Beloved bee delivered, and renued by the strong Arme, and Grace of their Restorer and Saviour Christ Iesus.

This is the fall of our first Parents, even their most

moſt grievous ſinne: which is not to be meaſured by the price of the Apple, but by the Perſon whoſe Commandement is broken: together with the great reaſon they had to keepe it, and the eaſineſſe of performing the ſame. It is thought of ſome to be the greateſt ſinne pardonable, that ever was committed: and ſurely it was moſt haynous, and injurious to GOD our Creator; being called the Fall, becauſe it is not one ſinne, but many; as, Firſt, Doubting: Secondly, Infidelity: Thirdly, Security: Fourthly, Curioſity, ſeeking wiſedome beſide the Word: Fifthly, Pride: Sixthly, Idolatry, preferring the Devill and his lyes, before GOD and his Truth: Seventhly, horrible Vnthankefulneſſe: Eightly, contempt of God:

Ninthly,

Ninthly, murder both of themſelves and of their Poſterity, &c. If therefore any ſhall cenſure the puniſhment inflicted upon our firſt parents, as too great, or unjuſt, hee knowes not (ſaith one) how to meaſure, how great their iniquity was in ſinning, where there was ſo great facility of not ſinning: neither is their ſinne more to be prayſed for making a way to the comming of our Saviour, than *Judas* his treaſon is to bee commended, for making a way to his paſſion.

The conſequents of this fall, follow in the ſeventh Verſe, to the end of the Chapter, *viz.* When they had both thus eaten, then their eyes were opened, and they ſaw that they were naked, and they were aſhamed:

aſhamed, and fled from GOD. *Their eyes were opened*: Not that they ſaw not at all before, but to ſee that which they ſaw not before; to wit, their owne miſery and ſhame: In the act of their ſinne, their eyes (that is, of their underſtanding were ſhut by the witchcraft of the Devill: After their ſinne, they were opened, their conſciences accuſe them of guiltineſſe, they ſenſibly feele their nakedneſſe, that is, the corruption of their nature, the loſſe of the Image of GOD: *And are aſhamed*: Then they ſeeke figge-leaves to cover the nakedneſſe of their bodies, flye from GOD, deny the fact, and moſt impudently excuſe themſelves: the woman laying the blame upon the Serpent, the man upon God.

Then

Then God ſentenceth them to all manner of miſeries for their tranſgreſſion: and yet in mercy propoundeth a Saviour, which is the ſeed of the woman, Ieſus Chriſt, by whom they might be ſaved through faith and repentance: For it is probable, and pious to beleeve, that thoſe our firſt Parents repented, were received againe into Gods favour, for the merits of that promiſed ſeed of the Woman; and that after their death they were alſo tranſlated into the Kingdome of Heaven.

Vſe 1. If *Adam* and *Eve*, having the Image of GOD ſhining in them, and being in Paradiſe, were not out of the Gunne-ſhot of Satan, but were tempted and overcome; What perſon or place can then bee free? yea, who can prevaile? but

1 Pet. 5. 8, Eph. 6. 10, 11, 12. 2 Cor. 12. 9, &c.

but onely such which obtaine sufficient grace, continually pray for strength, and watch against this devouring enemy putting on the whole armour of God.

Use 2. In as much as Satan doth not at first plainely tempt *Eve* to disobey GOD, but first cunningly beginnes to breed a doubt in her minde of the certainty of GODS Word, we are taught two singular things: First, to observe the order of the Divels proceeding in temptation: for looke how hee dealt with *Eve*, so hee dealeth with us, drawing us, not bluntly and at the first dash, into evill, but by degrees: As when he would keep men from Repentance, that they might bee damned with him, hee will not at first say, Ye need not repent at al:

but

but thus, (much like as hee dealt with *Eve*,) Yea? Beginne so soone to be precise? What? A young Saint? Lose your best time? The flower of your age? Wither your body with griefe, care, study, and melancholly? Bury your selfe quicke? Tush, give your selfe liberty; you are young, you shall have time enough afterwards, you need not repent as yet. Thus doth the Serpent hisse. But yeeld in this, and deferre thy Repentance, and then hee will rore out boldly; Thou needst not repent at all, &c. Secondly, hence we are taught, that if we would be preserved in the time of temptation, then one singular meanes is to hold fast the Word of God, and to beleeve it; which was the weapon wherwith Christ repelled and foyled the Devill

Divell in the Wildernesse: when hee brought *Eve* to doubt of this, shee was easily overcome: so if he can bring us to neglect, contemne, or speake evill of the Word, or but to doubt of the truth of it, hee makes reckoning we are his owne. This is, as if we should yeeld our weapons into our enemies hands to cut our owne throats, for then we must needs be overcome, &c.

Vse 1. From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first parents; we learne what it is to sin; namely, to bring our selves under the danger of all the curses and plagues of God. The Divell promiseth pleasure and profit, if we sinne, fulfilling our owne Lusts, beleeve him if thou wilt: Hee that

that tempts thee now, will, if thou beeſt ruled by him, torment thee for it afterwards. Remember how hee promiſed a kinde of Divinity to our firſt Parents, and tremble. Labour what thou canſt to reſiſt him, and repent.

Vſe 4. When we ſee our nakednesſe, bodily or ſpirituall, or feele any cold or heat hurtfull; ſickneſſe, want, paine, &c. we ſhould call to mind the originall of all theſe our ſinnes, and bee humbled, &c.

Qu. What if *Adam* and *Eve* thus offended? what is that to us?

Anſw. *Yea, very much; for though* Adam *actually tranſgreſſed, yet becauſe he was not as a private, but as a publike perſon, repreſenting, and the very root of all mankinde: receiving, and loſing, not onely for*

for himself, but for all his posterity, the grace which he had; Therefore his fall made both himself & mankind also, culpable, guilty, and corrupt, &c.

Explic. In *Adams* sinne, three things concurred: First, the Actuall Transgression: Secondly, the Legall Guilt: Thirdly, the Naturall Pravity, or Corruption. These three are conveyed to all Posterity (the Virgin *Mary* not excepted) which are by naturall Generation descended of *Adam*, and that three wayes: The fault by participation: For as *Levi* was in *Abrahams* loynes, so were wee in *Adams*: Therefore the Apostle saith, *That in* Adam *all sinned*: The guilt by imputation: as the sonne of a Traytor, loseth the honour his father lost by Treason. Therefore *Paul* saith; *By the offence*

Rom. 5 12.

Rom. 5. 18.

fence of one, the guilt came on all men to condemnation; and this is meant, when we say, the sinne of *Adam* is imputed to us. The corruption by Generation: therefore it is sayd; *By one Mans disobedience, wee are made sinners*: So *Adam* begat *Seth*, not according to the Image in which he was first created, but in his Image as hee then was, corrupt; that is, a corrupt father begat a corrupt sonne. *As that which is borne of the flesh, is Flesh*: As a Serpent engenders a Serpent, so sinfull men beget sinfull men, according to the Rule: That which is begotten, followeth the nature of that which doth beget. Even as wee see it often come to passe, that children, whose parents labour of the gout or stone, doe receive from them

Rom. 5. 19.

Gen 5. 3.

Iohn 3. 5.

them certaine incurable impassions and dispositions to such diseases: so it alwayes comes to passe, that all children descending of defiled parents, do unresistably draw from them that originall defilement: For as the person of the first man corrupted the whole Nature; so that Nature doth now corrupt the persons of all men. Neither doth this hinder, because some are regenerated, and their sinnes pardoned: for men beget not children as they are regenerate, but as they are men: even as a circumcised Father begetteth an uncircumcised Sonne; as cleane seed-Corne commeth up with straw, and chaffe, and other wrecke; so men, though they have obtained grace, beget children which are borne and conceived in sinne.

Vse

Vſe 1. Hence we learne, that children are corrupt, not onely by imitation, but alſo by nature: not as it was at firſt created, but as it is now corrupted; none partaking thereof (Chriſt onely excepted) but being culpable, guilty, and corrupt thereby.

Vſe 2. This alſo admoniſheth parents, with all care to endeavour to bring up their children in the inſtruction and information of the Lord; that as they are Inſtruments of their generation, and alſo of their corruption and guiltineſſe, conceived by the ſame; ſo they become inſtruments, by their good Education and Diſcipline, of their regeneration by the Spirit of GOD. Surely thoſe parents which beget and bring forth children, and care not to teach them

them the feare of God, and to instruct them in holinesse, both by doctrine and example, bring forth children (as much as in them lieth) for the Devill, and not for God, &c.

Q. Tell me more plainly, what is that corruption that you say is conveyed unto us from *Adam*?

Ans. *It is that which is called* Originall sinne: *which is the guiltines of* Adams *transgression, & the disorder of the whole man, brought upon all Mankind by the fall of* Adam; *whereby they want the righteousnesse which ought not to be in them, and have that unrighteousnesse which ought to be in them, which makes them inclinable to actuall sinne, being the fountaine thereof.*

Gen. 8.
Rom. 7. 14.
Psal. 51. 7.
Rom. 8. 7.
1 Cor. 2. 14, 15.
Iames 1. 14.
Mat. 15. 10.

Explic. This corruption of Nature is called *Originall sinne*, or of beginning; which name S. *Augustine* first gave unto

unto it, having to doe with the Pelagians; which appellation is most apt: First, because it was from the beginning, as soone as ever the fall of *Adam* was: Secondly, because it is one of the first things which is with the child in the conception: Thirdly, because it is the beginning of all actual sinne. Generally and more largely taken, it signifies the sin of *Adam*, the guilt following, and the corruption: but more strictly, it is usually taken onely for corruption of nature, which implyeth the losse of the Image of God; and in stead thereof, in the mind, blindnesse and vanity; in the will, stubbornnesse and rebellion; and in the affections, senses, & the whole body, grievous disorder, contrary to that that should be, & inclinable to all evill: Yet we may not thinke, that the sub-

ſtance of body and ſoule, or any faculties are impayred; but as in a poyſoned Fountaine, there is the water, and the running, only the wholeſomeneſſe is taken away: ſo onely the ſoundneſſe of theſe is loſt, and in the roome thereof all unſoundneſſe hath taken place. This corruption, which we thus ſpeak of, hath truly the nature of ſinne; and maketh ſubject to the wrath of God, as is manifeſt in Infants, which dye, though they have committed no actuall tranſgreſſion, as *Paul* reaſoneth. And this is further to be remembred, that it is not ſo derived unto us, that one hath one part of originall ſinne; and another, another part: but it is wholly in every one, and is the ſeede and ſpawne of all ſinne, even of the ſinne againſt the Holy Ghoſt.

Rom. 5. 14.

Vſe 2. Hence we ſee, that we are corrupt and guilty of hell, even in our mothers wombe; being conceived in ſinne; ſo that a childe of a day old is not innocent, though wee call them ſo, in regard of any actuall rebellion in their owne perſons performed; for there is in them ſinne, or concupiſcence, in the firſt act, as they ſay, even as ravenouſneſſe in the Lyons, or Wolves Whelpes; which alſo afterwards will breake out into the ſecond act in time to come. Even as therefore wee kill an old Wolfe, or Snake, for the hurt it hath done, or is ready now to doe, and alſo all the young ones for the hurtfull nature they have, which in time will ſhew it ſelfe: ſo God may juſtly caſt, even Infants, into hell, for the corruption of their Nature Pſal. 51. 5.

and will, all ſuch of them, which he hath not, by election of grace, ordained to eternall Life.

Vſe 3. Seeing there is in every one an inclination, through corruption, unto all ſinne, even that unpardonable one; then, if thou haſt received grace and power to maſter thy corruptions, acknowledge him who hath preſerved thee; and when thou ſeeſt a drunkard, or any other ſinner wallowing in his ſinne, prayſe God; for thou art of the ſame mould and mettall; and if thou doſt not the like, it is not the goodneſſe of thy nature, but the mercy of God reſtrayning, or ſanctifying thy corrupt heart. Alſo, let it teach thee, not to deſpaire of thy neighbour, or raſhly to condemne him, that yet hath not obtained mercy: ſo, what know-

knowest thou, how GOD will deale with him? Rather. pray for him, and endevour to bring him to the partaking of that grace which thou hast received; which is indeed a property of true grace.

Vse 3. This also teacheth a singular point of Wisedome; namely, in the practice of Repentance, to strike at the root, to crucifie the flesh, and the affections, and to destroy the body of sinne, which is this corruption we speake of: And so much the rather, because it is not a slight frothy thing, (as the Papists presumptuously affirme) but indeede farre more grievous, then the staine we receive from our actuall transgressions: even as hereditary diseases are worse than accidentall, because incurable; it is also the

cauſe of all actuall ſinne. Therefore as Phyſicians in the curing of diſeaſes, remove the cauſe: or as a man that would deſtroy weeds, pluckes them up Root and Rind; So bend all thy force, ſtudy, and ſorrow in repentance firſt this way. For from whence are drunkenneſſe, whoredome, idolatry, blaſphemy, lying? &c. even from this bitter root, this uncleane fountaine of Ori-
1 King.2.22. riginall ſinne. As therefore *Eliſha* healed the bitter Waters, by ſeaſoning them at the Spring: So he that would have a ſound and holy life, muſt labour to bee ſound within, and that his heart bee truly ſeaſoned with grace; elſe all is to no purpoſe.

And here is the difference betweene Hypocrites, and ſuch as are truly renewed:

ed; they cut off the branches, these the roor; they reforme the Action, these the affection of sinning. Therefore as *Sara* will have *Ismael* put away, and the Bond-woman his mother also: So are wee also to put from us all evill actions, and to mortifie even the affection of sinning, if we would soundly repent.

Quest. You speake of Actuall and Originall sin: what is sinne?

Ans. *Sinne is a transgression of the Law.* 1 Iohn 3. 4.

Quest. What is the Law you speake of?

Answ. *The Law which I meane, is the eternall rule of Righteousnesse in God, manifested to man, first, in the creatiõ, afterward repeated by the voyce of God, and written in two Tables of stone by the finger of God, containing divine Precepts what we should*

bee, doe, and leave undone, requiring perfect obedience under the hope of Life, & punishing the least disobedience with eternall death.

Lev.18.5. Deut.27.27. *Expli.* This Law is taken sundry wayes in the Scripture, here wee take it for the Morall Law contained in the ten Commandements: we call it an eternall Rule of righteousnesse in GOD: because it is a bright beame issuing from the Father of Lights, containing the summe of his will, concerning his worship, and the duty of man unto him, and to his neighbour. For Gods will is the rule of all righteousnesse; the Law, the Copy of it: therefore obedience of workes, is called divers times, doing of Gods will in his Word.

Mat.6.10. & 27.1. The Law is an eternall rule, because it was alwayes in God,

God, and ſhall for ever continue, even unto all eternity, perfectly to be kept in Heaven; and alſo to diſtinguiſh it from the Ceremoniall and Iudiciall Lawes, which are abrogated. The Ceremoniall in regard of Vſe and Obſervation, and the Iudiciall in regard of Obligation: So that, as wee may, at no hand, bring into Vſe the Leviticall Ceremonies, ſo we are not bound to the ſame forme of Lawes Politicall, which were given to the Common-wealth of the *Iewes*. And yet the generall equity of both remaines; of the Iudicials, that ſin is to be puniſht by the Magiſtrate: of the Ceremonials, that God is to bee worſhipped in the comelineſſe himſelfe hath commanded; beſides the ſubſtance of theſe Ceremonies, which remaines for ever, Ieſus Chriſt.

This Law was at the first printed in *Adams* heart, the knowledge and love thereof, being a part of the Image of GOD in him. A glimmering whereof, GOD in his singular wisedome, continued in the heart of man after the fall; namely, so much as might serve for the continuing of fellowship and society amongst men, and which might leave them without excuse. This remnant wee usually call the Law of Nature, not that mans nature is the Authour of it, but because it is imprinted in the same. Afterward the Lord repeated that Law on Mount *Sinai*, and writ it in two Tables of Stone, to convince the stony hearts of men.

Rom. 1. 19. 2. 15.

Q. What are the words of this Law?

Ans. *The words of the Law*

are

are theſe; Then GOD ſpake all theſe words, and ſayd, I am the Lord thy GOD which brought thee, &c. *as it followeth in* Exodus, *chap.* 20. *from the beginning of the firſt verſe, to the end of the ſixteenth.*

Expli. Theſe ten Lawes, or Law ſentences, are the ground and rule of all righteouſneſſe, with the which whatſoever agreeth, is good; whatſoever diſagreeth, is evill; containing the generall heads of all duties to GOD and man which can bee required: Divided into two Tables, the firſt containing our duty to GOD, the ſumme whereof is, *Thou ſhalt love the Lord thy GOD with all thy heart, &c.* The ſecond, our duty to our neighbour, the ſumme whereof is, *Thou ſhalt love thy neighbour as thy ſelfe.* Alſo

Mat. 22. 37, 38, 39. Deut. 10 4. Exod. 15.

it

it is divided into tenne Precepts. The manner of giving this Law was very ſolemne and terrible; worthy to be often read, and marked of all. For the meaning of theſe Commandements, theſe generall Rules are to be obſerved: Firſt, they are to be underſtood, as the Prophets, and Apoſtles have expounded and taught them. Secondly, In all affirmative Precepts the negative; and in all negative, the affirmative to bee underſtood. Thirdly, the manner of ſpeech is to be obſerved, as, firſt concerning perſons, by, Thou ſhalt, and ſhalt not; is meant every one, none are exempted: Secondly, concerning things forbidden or commanded; under one particular named; all of that nature, and kinde, with the ſignes, cauſes and effects, are underſtood.

Fourthly

Fourthly, the Law is ſpirituall, not onely bridoling the hands, but the heart and firſt motions thereof. Fifthly, No creature can fully ſee into the depth of the Doctrine, and particulars contained in it. Sixthly, none can diſpenſe againſt this Law, but GOD onely, either in whole, or in part.

Vſe 1. Firſt, we are to prayſe God for giving the Law, without the which we could never attaine to the knowledge of ſinne, and ſo of otr wretchednesſe thereby; for by the Law comes the knowledge of ſin. Of the which, ſo long as we are ignorant, wee never ſeeke for remedy by IESVS CHRIST: Even as that man never ſeekes the Phyſician, which knoweth not that he is ſicke: many thinke as well of themſelves, as the

Rom. 3. 20. 7. 8.

the Phariſee, till the Law come; and then they appeare as blacke as Hell. Therefore when the pride of thine heart diſcovereth it ſelfe, by any vaine conceit of thy owne worthineſſe, looke thy ſelfe in the true glaſſe of the Law, that thou maiſt be humbled.

Vſe 2. With all reverence heare, and with all care obey this Law: for if the giving of it were ſo terrible, how terrible ſhall the revenging of the tranſgreſſions thereof bee, thinke you? And yet, though this Law iſſued from God himſelfe, who came downe with his holy Angels, and gave the ſame in a moſt humble manner, and though hee ſent his owne Sonne to confirme it; who taught, that it is his Fathers will that we ſhould obſerve it, even in the thoughts of our hearts

hearts; yet this very Law, and the Commandements thereof, are moſt notoriouſly condemned, and even ſpurned and ſtamped under foot every day. It may be thou wilt ſay, Where are thoſe varlets, and lewd wretches? They are not worthy to live. Goe to: Beware that thou which ſayeſt thus, be none of them. The Law (thou knowеſt) forbids Idolatry, blaſphemy, breaking of the Sabbath, whoredome, drunkenneſſe, lying, pride, uſury, malice, &c. Art thou an Idolater? a blaſphemer of the Name of GOD? uncleane? a drunkard? a uſurer? &c. Then thou art that ſame vile wretch which contemneſt, and accounteſt ſo baſely of this holy Law. Diddeſt thou thinke reverently thereof, thou wouldeſt not breake,

but

but keepe it: For as Saint *Iames* ſaith, *He that ſlandereth, ſpeaketh evill of the Law*; ſo I ſay to thee, Whoſoever thou art, that breakeſt the Law, that thou art a contemner thereof.

Beſides, God by his Law forbiddeth ſinne. Art thou a Magiſtrate, and ſuffereſt it? Art thou a Miniſter, and reproveſt it not? Art thou an inferiour Officer, and winkeſt at it? Art thou a Profeſſour, and grieveſt not at it? Doeſt thou make any reckoning of the Law? Even as much as thou doeſt of a dunghill-ragge. For if thou didſt, thou wouldeſt not ſuffer to be trodden under the ſwiniſh feet of prophane men; but wouldeſt according thy place ſee a reformation. If thou haſt a new garment, thou wilt not have it ſoyled nor ſpotted: and if it be,

be, thou art carefull to bruſh it and make it clean. Art thou thus chary of thy baſe clouts? and beareſt thou no affection to the Law to preſerve it in thy ſelfe, and others, from violation and contempt? Vnderſtand thy doome. Thou art yet under the fearefull curſe of this Law, and haſt no part nor fellowſhip in that eternall redemption whoſe fruit is obedience. For thus is foretold of the people of the new Teſtament, that the Law ſhould be written in their hearts, implying their reverence, love, and obedience to the ſame. Luk. 1. 74. 75. Ier. 31. 33.

Vſe 3. From the number of the Precepts, being ten, wee may profitably remember, that as they are not many, but few; not confuſed, but orderly and diſtinct; not long and tedious, but exceeding ſhort; that

we

wee ſhould in no wiſe be ignorant of them, the Lord having framed them ſo, that they may bee carried in minde, as readily as the number of our fingers and toes.

Vſe 4. In as much as the Lord forbiddeth all tranſgreſſions under the names of the greateſt ſinnes of that kind; as all oppreſſion under the name of murder: all deceit, under the name of Theft, &c. we are carefully to avoyd all, euen the leaſt ſinnes, even ſinfull thoughts: for (whatſoever we thinke) no ſinne is little, but in the account of God; euen unjuſt anger is murder. Extenuate that therefore, nor minſe thy ſinnes, ſaying, Oh this is a trifle, I would no body did doe worſe, I hope I am neither Whore nor Theefe, &c. for all unchaſte and wanton lookes

looks, ſpeeches, &c. is whoredome; all covetouſneſſe, deceit, and griping in bargaining, &c. is theft in the ſight of God: But rather be humbled for them by true repentance, that they may be forgiven. For the leaſt evill thought ſhall damne a man without Chriſt, according to the tenor of this Law; *Curſed is every one that continueth not in all things written in the Law to doe them.* Gal. 3. 10.

Queſt. But is not this Morall Law abrogated by Chriſt?

Anſw. *Not, as it is a rule of our life, for ſo it is eternall, not to be aboliſhed either here, or in the life to come; but in regard of the appurtenance of it, as the threatnings, and curſe, and the ſevere exaction of obedience in our perſons, unto Juſtification, it is aboliſhed to the children of God.* Mat. 5. 17, 18. Rom. 6. 15. & 7. 6. Gal. 3. 13. & 4. 5.

Explic.

Explic. There are three voyces of the Law: the first is, Thou shalt doe this, and avoyd that: This is never to be at an end; but the Law this way, as it is a doctrine commanding good, and forbidding evill, shall by us be most perfectly fulfilled in heaven, where we shall most perfectly love God and our neighbour, which is the whole law: and Saint *Paul* saith, *That love is never to be abolished.* The second voyce of the Law is, If thou dost this in thine own person, thou shalt live. The third, If thou dost it not, or dost the contrary, thou art accursed: Now the morall Law is abrogated, and the mouth thereof stopped to the children of God in these two last respects: The Gospell teaching life and salvation by another; which is CHRIST, who

1 Cor. 13. 8.

who alſo hath for us, and in our ſtead borne the curſe of the Law: but of the ungodly the Law ſtill exacteth their perſonall obedience, and thundreth out the plagues and judgements of God againſt them for want thereof.

Vſe 1. Chriſt hath purchaſed thee liberty, but not of the fleſh; that thou ſhouldeſt live as thou liſt, without a Law, but onely from the neceſſity of Iuſtification by the Law, and from the curſe thereof. But to the obedience thou art bound to doe thy utmoſt endevour, more then before, even for the Redemption ſake which thou haſt obtayned, &c.

Vſe 2. Hereby alſo wee perceive, that Redemption from the Law is a benefit not to be valued by Gold: Wee feare

feare Satan, and ſinne, as we have great cauſe: But neither Satan without ſinne, nor ſinne without the Law, can any way harme us; for the ſting of death is ſinne, and the ſtrength of ſinne is
1Cor.15.15. the Law. Whether the Law require perfect obedience in our owne perſons, or threaten damnation for the leaſt diſobedience, the voyce of it is more unpleaſant, than the croaking of the Frogs and Toads in *Egypt*: more terrible than the noyſe of thunder, yea, than the roaring of the Divels: For even the juſteſt men (how much more the wicked and prophane) even the juſteſt men, I ſay, are guilty of many ſinnes: and if there be no meanes to quiet the Law, they muſt needs bee ſubject to the terrours of an accuſing Conſcience in this life

life (which are the very flashings of Hell-fire: alas! who can beare them?) and bee everlastingly damned in the World to come. And besides, in as much as the Law requireth perfect obedience, of parts and degrees, even to a haires bredth; What peace can the best man or woman in the world have in any thing they doe? For they must needs meet with the curse, even in their best actions; in as much as the best are imperfect, and that which is imperfect, is cursed by the Law. No marvell then, that the Papists, and our ignorants so dote upon the Law, seeking to be justified thereby. Surely, if there were no other way to Iustification, but by the Law, wee should all bee damned: but there is another way, which is the

obedi ence

obedience of Iesus Christ, apprehended by faith, &c.

Vse 3. If thou comfortably feeleſt the benefit of Redemption from the Law in thy conſcience, labour to preſerve it by Faith, Obedience, Repentance, Prayer, and other holy exerciſes, and carefully beware of all ſinne, leſt thou come within the dint of the Law: for ſinne ſubjects us unto it: as therefore the burnt childe dreads the fire; and even the Bird that hath beene once taken in the Net, is not eaſily taken againe; ſo if thou beeſt free, keepe thy ſelfe ſo; Sinne bringeth into bondage. As therefore we reade, how the *Romans*, in deteſtation of the name of proud *Tarquine*, who tyrannized over them, baniſhed a good Citizen, onely becauſe hee had that name; even ſo, if thou truly know-

knowest what a precious thing thy Redemption is, it will make thee hate the very mention (much more the practice) of sinne, which frustrateth the same, &c.

Quest. What is then the use of the Law?

Ans. *The use of the Law is threefold. First, to restraine corruption from breaking forth into eternall transgression: Secondly, to discover make worse and condemne sinne: Thirdly, to instruct us in the true worship of God, and to rule our lives.*

Gal.3.19. Rom.7.7, 8, 9,10,11. Ezec.20.19. Psal.119.19. 1 Tim.1.8.

Expli. If a man know not the use of that which he possesseth; or have a Iewell, and know not what it is good for, it is unprofitable to him So, the law is good to him which knoweth how to use it. And a man may so use it, that it may be most hurtfull unto him; as namely, if hee

seeke Iustification by it, which is onely by faith in CHRIST: It may not be used as a healing playster, for it hath no such nature; but as a Corrosive, that the dead flesh of our proud hearts being eaten out by the sharpnesse of the Law, we may be fit to bee healed by the blood of Christ.

First, therefore the Law serves, by the threats of it, to restraine us from sinne, and to keepe and containe us in obedience; and this is the use which the Pharises and Hypocrites make onely of it: being indeed proper to the unregenerate, and therefore also dealing with the beleevers, so farre as they are unregenerate: For otherwise, as they are spirituall, they are a Law to themselves, and the Law not put for them, they doing of themselves

ſelves, by the gift of Sanctification, willingly, that which the Law enjoynes under the penalty of the curſe; and would alſo doe it, though the Law threatned not: Even as a mother loves her childe of her owne accord, though the law alſo requires the ſame.

Secondly, it ſerves to diſcover ſinne, and to provoke it, and to damne it: The firſt and laſt of theſe three, being naturall to the law, the ſecond the effect of the law, not of it ſelfe, but through our corrupt nature, which takes occaſion by the Law, which is good, and forbids evill, to be the worſe: Now in theſe reſpects the law is ſaid to worke anger, and to be the miniſtery of death.

Thirdly, the Law ſerves for a doctrine to inſtruct us; not what to doe to be

justified; but shew us wherein stands our duty to God and man, and what to doe to shew our selves thankfull for our justification by Iesus Christ.

Use 1. Here we may take knowledge of the vilenesse of our natures; which is the worse for that, for which it should bee the better, turning that into death which was ordayned for life: For even as a corrupt stomacke turnes good meat into the nature of the disease; so till grace come by Christ, wee are the worse for the Law, longing after that which is forbidden. Even as there was but one Tree forbidden, and that must *Eve* have, or none: So is it with us, our corruption judging stolne waters sweeter than those of our Fountaine. For as a River when the course of it is stopt,

ſtopt, it riſeth and ſwells a-gainſt the impediment: So doth our vile nature againſt the law, being ſo much the more evill, by how much the more the law commands us to bee good. For as water, which is by nature good, and contrary to heat, inflameth him that hath a burning Ague, becauſe the Feaver gathereth her ſtrength, and armeth it ſelfe againſt the cold, and hence the magnanimity of the Feaver is diſcerned; So the law is good, and contrary to ſinne; yet our Nature is by it the more provoked to ſinne, our corruptions reſiſting and making head againſt the Law, and hereby the malice of our Nature is diſcerned. For that we are the worſe by the Law, is not the fault of the Law, but of our ſelves; (as the Sunne darting his beames upon a dung-

hill, causeth a stinking savour, which is not the Sunnes fault, but the dung-hils:) the Law discovering our dung-hill Nature, not causing the sinfulnesse thereof: even as he which washeth the Fucus or painting off the face of an old strumpet, discovereth, but causeth not her witherednes and wrinkles.

Well, this should serve exceedingly to humble us, and to provoke us to seeke for the renovation of the Spirit, that wee may love the Law and obey it. For indeed till wee have received of that Grace, we are the worse for the preaching of the Law. Is it not strange that the more the Law forbids sinne, and thundereth against it eternall death, the more wee should desire to sinne? Yet so it is in the unregenerate: even as the more the Physician forbid-

biddeth his Patient wine, the more he longeth for it. But to the regenerate it is farre otherwise; Every Sermon of the Law being a helpe and meanes to him of further mortification. For as cold water is hurtfull to him which is Aguish, but to him which is thirsty and weary, being in good health, is not hurtfull, but a refreshing: So the Law works upon Sanctification in a Regenerate and godly man, because it hath gotten a better subject. Examine therefore thy estate whether thou be regenerate or no, by thy love to the law, and by thy profiting or not profiting by the same.

Vse 2. Here also wee may see the goodnesse and necessity of the law; and the singular wisedome and mercy of GOD, in giving it for

the discovery of sinne; not onely speculatively, to shew what is sinne, and what is not; but by a feeling acknowledgement, teaching us the nature of it, and manifesting it in us, which otherwise would lye hidden and not be seene. For the cause why we feele not the sinne which is in us, is, because we understand not and feele not the Law. Perhaps thou feelest not sinne stinging and fretting in thy conscience, yet for all that thou art not without sinne, and out of danger; but thou maist carry in thy bosome a thousand damnations against thy selfe, which will evidently appeare when the Law workes upon thy hart. *Paul* being without Christ, thought well of himselfe, and was perswaded he should bee saved, till hee knew and felt the Law: but when

when the Law came to his conscience, then hee perceived that sinne indeed was alive, and that he was but damned, without the mercy of GOD in Christ For sinne will not shew it selfe till the Law come. Rom.7.9,10.

Sinne in our hearts is as fire in a flint: the Law is as Iron or Steele. There is fire in the Flint, though thou see it not, nor feele the heat of it: and if thou strike upon it with the Iron, the sparkles flye about thy face: so there is Sinne in thy heart, but thou ne're seest, nor feelest it: strike upon thy heart with the Law, and it will presently appeare. As a Waspe may creepe upon thy hand without thy hurt; but if thou touch it, thou art presently stung; So sinne that is within thee, seemes to be without a sting; but touch

it with the Law, and thou ſhalt ſoone feele the woundings and ſtabbings thereof.

But thou wilt ſay, Is it not then better never to know or heare, or thinke of the Law, never to come neere it? Vnderſtand for anſwer; It cannot be avoided but the Law will come to thy conſcience, either in thy life-time, or (if thou ſhouldeſt decline the ſtroke of it all thy dayes) at the day of thy death, and at the day of Iudgement; and then there will be no fence or remedy againſt it: Therefore it is better that thou heare the Law, and ſuffer the reproofe thereof now, that thou mayeſt underſtand and know thy ſinnes, and avoyd the danger of them, then that deſtruction ſhould take thee unawares. The

Law

Law is the Lords Serjeant; entertaine it therefore, that it may draw that monster and murderer, Sinne, out of the denne of thy deepe deceitfull heart, that thou mayst receive grace. The Law is a Corrosive; Apply it to thy heart, though it be painefull, examining thy conscience upon every precept, that corruption being eaten out, thou mayest be fit to bee healed by the blood of thy Saviour. As a lethargy is deadly; but to bee waked with any force, is life and health: So whilest thou mortally sleepest in Sinne, as *Paul* betweene two Souldiers; GODS good Angell, the Law, smiteth thee on the side, that thou maist awake and stand up from the dead, and bee saved by Christ. For though the Law have no skill

Act. 12. 6.

skill to apply Christ, yet it is now appointed for this purpose, to prepare us for him: Even as the Needle is necessary to make a way for the threed, whereby the rent is sowne up, though it bee the threed that fastneth the peeces together; not the needle, and without the needle the threed cannot doe it: So it is the Gospell which blesseth the conscience with peace, but first the Law must make way for the same. For even as the land is not fit to receive seed, till it bee torne up with the plough; so neither are wee fit to receive grace unto life, till wee being humbled by the Law, bee made to see what need wee have of a Redeemer. Hast thou then any comfort in Christ? examine how thou camest by it: If thou wert never under the hammer

hammer of the Law, and bruised by it, thou art not healed by Christ: but if thou cameſt by thy comfort this way, after an unfeigned humiliation by the Law: and now if thou endevoureſt, and haſt reſpect to all the Commandements thereof, then thou mayeſt have aſſurance of the goodnes of thy eſtate, otherwiſe thou mayſt juſtly doubt of it.

Further, though thou be in Christ, and have received grace and comfort, yet the Law is ſtill good for thee, to further thy proceeding in Repentance. For there is in the beſt a great deale of hidden corruption; as ſecret Pride, Hypocriſie, Covetouſneſſe, &c. which to diſcover and fetch out, that we may be humbled for them, there is no other inſtrument appointed but the Law. And this

this daily experience shewes, that where the children of GOD are negligent to study, and often to apply the Law, there, it is easie and lamentable to observe, how the World growes, one Pride upon another, Hypocrisie on a third, and a fearefull security upon all: out of the which they would never bee rowzed, but by the shrill Trumpet of the Law. Even the five wise Virgins fell asleepe, but they were waked by the noise of the comming of the bridegroome. So the best have their drowzinesse and failings; a remedy whereof is the ministery of the Law: which to use as a remedy, the LORD instruct us, *Amen.*

Mat. 25. 5, 6, 7.

Qu. Can you perfectly keepe the Law?

Answ. *I confesse that no man*

man living is able to performe that perfect obedience which the Law requireth.

Iames 3.2. Psal.143.2.

Explication. *Adam* in his innocency was able to have performed perfect obedience to the Law both in regard of perfection of parts, and also of degrees, which in the state of corruption is impossible, even to the regenerate, in their owne persons, in this life, though in the life to come, they shall most perfectly fulfill the same in their owne persons, when the Image of CHRIST shall perfectly be renued in them. Now if any should say, that it is unmeet to thinke, that GOD should punish for the breach of that Law which is impossible to bee kept: It is answered, that the Law was possible to man, as

God

GOD made him, though it be unpossible as man made himselfe. As justly then, as a man may require his debt of him, who through his owne unthriftinesse hath made himselfe unable to pay it: Even so may GOD most justly require that of us, unto the which hee did inable us, though wee wantonly have disinabled our selves. Wherefore, if at any time wee read, that the Saints are said to be perfect, and to keepe the Law: it is not to bee understood of perfection, or obedience legally taken, according to the strict rigour of the Law; but Evangelically, according to the mitigation of the Gospell: which is first, when the party obeying is in CHRIST; in whom all our imperfections are expiated, and our spirituall sacri-

sacrifices accepted. Secondly, when the heart is upright, and sincerely affected to all the Commandements of GOD. Thirdly, in comparison of others: as *Noah*, a perfect and just man; not simply, but in his generation, as *Judah* calleth *Thamar* more righteous, though sinfull enough. Fourthly, when wee ayme at perfection, the Lord in mercy accounting us, not as we are, according to the strict rule of his Iustice, but as we would be through the worke of his Spirit in our hearts.

If any shall object, that the workes of the Saints are the workes of the Spirit; therefore perfect: It is safely answered, that if they were the workes of the Spirit alone, it were true; but they are so the workes of the Spirit, that they are our workes also, and

and savour of our corruption; as pure water is spoyled by passing thorow a filthy channell; and good Wine (as it were) tainted by the fustinesse of the Caske; And further, our actions are to be reputed such, as are the next naturall beginnings in us from whence they proceed; which are an understanding, but in part enlightned; and will, and affections, but in part sanctified by the Spirit.

Vse 1. Trust not in thine owne workes; for though they may be in some respect good, yet in other respect they have evil mingled with all; so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, than to boast of that thou hast performed; &c.

Vse

Use 2. Perswade thy heart to endevour to please him with thy best service, who so graciously is content through CHRIST, to accept of thy weake obedience, &c,

Quest. None then can keepe the Law; what doe they deserve which breake it?

Answ: *They which in the least manner breake that holy Law, deserve the wrath and curse of GOD; that is, all plagues, and judgements of body and soule, in this world, and in the world to come.* Deut.27.26. Gal.3.10. Rom.2.9. and 6.13.

Explic. The will of man is moved to obey the law by rewards and punishments; and therefore God added to the Mosaicall Law, both promises and threatnings.

As the promise of life is pro-

pronounced to them which perfectly keepe the whole law: so the wages of the least transgression (which is sinne) is eternall death: And yet it is to bee remembred, that all sinnes are not equall; and as there are different degrees of sinning, so there are different degrees of punishment; (for it shall be easier for Sodom in the day of Iudgement, than for contemners of the Gospel, *Mat.* 10. 15. and it shall be easier for Tyre and Sidon at that day, than for Corazin and Bethsaida, *Mat.* 11. 21, 22.) So also he that knoweth his masters will and doth it not, shall be beaten with many stripes; and he that ignorantly offendeth, with fewer, *Luke* 12. 47, 48. And Babylon shall receive double, according to her workes, *Rev.* 18. 6, 7.

Vse 1. If one sinne deserve

ſerve Hell, then what haſt thou juſt cauſe to feare, who art guilty of innumerable ſinnes? How ſhalt thou eſcape under many ſins, when the leaſt ſinne is ſo heavy and haynous, that it cannot bee pardoned without the heart-blood of Ieſus Chriſt,&c.

Vſe 2. Hate ſinne, which bringeth withit the curſe, yea all curſes: and if thy vile nature taketh pleaſure in any ſin, lay the momentary pleaſure thereof, with the eternall paine that followeth it, and conſider wiſely; Is ſinne ſweet? But death and the Curſe are bitter. Covetouſneſſe, Vſury, Vncleanneſſe, Drunkenneſſe, Revenge may pleaſe the fleſh; but knoweſt thou not, that they will bee bitter in the end? Wilt thou rather ſeparate thy ſelfe for ever from God,& be accurſed, then

then leave thy sinnes, and walke in the Commandements of GOD? Who can dwell with continuall burnings, and endure that fire? &c.

Quest. We are all sinners, and deserve the curse, what meanes is there to bee freed from it?

Rom.5.1,2, 3,4,5. Rom.8.1. Gal.3.13. Rom.3.21, 22,23,24,25, 26.

Ans. *Whosoever are justified in the sight of GOD, by the obedience of Christ, through faith, are sure to escape the curse of the Law.*

Quest. What is Iustification in the sight of God?

Answ. *Justification is the sentence of GOD, whereby, as a Iudge, for the righteousnesse of another, that is, of Christ, he freely forgives the sinnes of the beleeving sinner, and imputes the righteousnesse of CHRIST unto him, for his owne glory,*

and

and the ſinners eternall ſalvation.

Explicat. For the underſtanding of this wonderfull point, it muſt be very well obſerved, that Iuſtification, or to juſtifie, ſignifies, not to make Iuſt, by expelling the evill quality in us, and infuſing that which is good: but alwayes in this matter it is taken judicially, being a tearme, or word taken from the bench of the Iudge, and ſignifies by way of ſentence, to pronounce a perſon arraigned, to bee cleare, quit, and guiltleſſe, as appeares; *Hee that juſtifies the wicked, and condemneth the juſt; both theſe are an abomination to the Lord.* Here, by the oppoſition of Iuſtifying and Condemning, it is manifeſt, that Iuſtification is Iudicially taken: for it is no abomination

Pro. 17. 15.

Pſal. 14. 52. Rom. 8. 33, &c.

tion to make an evill man good, so also is the word taken.

For the understanding then of the answers to the two last questions, conceive thus; Thou hast broken the Law, and art a grievous sinner; Thou must answer it before the Iudgement Seat of God: The sentence of the Law is, *Thou must be damned for thy sinnes*: Thy Conscience askes how thou shalt escape? The answer is, *There is no way, unlesse the Iudges favour may be obtained to justifie thee*; that is, to absolve thee by his sentence Which Iudge (who is God, from whose sentence there is no appeale) if he shall justifie thee, that is, pronounce thee to bee guiltlesse and just, and so acquit thee, then thy Conscience hath peace.

Vse 1.

Vse 1. Diligently ſtudy this point, which is the chiefe Tower (as it were) of Chriſtian Religion, againſt all Gentiliſme, and Superſtitions. Which if it be not rightly underſtood, it is not poſſible to preſerve the purity of doctrine in other points: Yea, ſome Papiſts have confeſſed (and it is moſt true) that this doctrine raſeth the very foundation of all Popery, their Idolatrous Sacrifice of the Maſſe, their groundleſſe Purgatory, their ſuperſtitious praying to Saints, and for the dead, &c. being no more able to ſtand before this doctrine, ſincerely taught and underſtood, than the *Dagon* of the Philiſtins was able to ſtand before the holy Arke of Iſrael. This is the ſumme of the Bible, the ground of our peace and aſſurance. It were

therefore a very grosse thing, that any Christians of the yeeres of discretion should be ignorant hereof.

Vse 2. It is the greatest and hardest matter in the world, for a sinner to bee justified in the sight of God. Many thinke it to bee a slight and easie thing: and therefore they neither feare him, nor seriously seeke forgiveneſſe. But consider thou, that thou must be arraigned, and tryed before the Iudgement seat of that God, who is a consuming fire, in whose sight the Heavens are uncleane, who will not favour iniquity, who cannot bee deluded, nor deceived; who cannot retract, and revoke the sentence of condemnation manifest in the law, without satisfaction: for the law accusing, sheweth that sentence already written with

the finger of God: and thy conſcience confeſſeth all. Conſider this, and then tell me what it is to be juſtified: How ſhalt thou eſcape? Even *David*, a man beloved of God, and after his owne heart, when hee conſidereth this, cryeth out, *Enter not into judgement with thy ſervant (O Lord) for in thy ſight ſhall no fleſh bee juſtified.* And againe, *If thou ſhalt marke iniquities, who ſhall ſtand?* namely, in judgement. What then canſt thou ſay, why thou ſhouldſt not bee damned? What ſhall thy conſcience pleade? Guilty thou art, and God muſt deale juſtly. To whom wilt thou goe? Wee will goe even to Ieſus Chriſt, our Lambe, ſlaine from the beginning of the world; *Iehovah* our righteouſneſſe, our ſurety; who hath perfectly fulfilled

the Law for us, and fully payed, and patiently suffered all things which can bee exacted of us, or were to be suffered by us. Whole righteousnesse is ours (if wee beleeve) even as effectually, as if it had beene done in our owne persons: and for this onely is a sinner justified, that is, pronounced to be just before God. This if thou know it, happy art thou if thou feele it, &c.

Qu. You said that we are justified by the righteousnesse of another: How can that be? Can I live by another mans Soule? or be learned by the learning that is in another.

Answ. *I verily beleeve that the righteousnesse, for the which I am justified in the sight of GOD, is not in mee, but in IESVS Christ*

Christ my Redeemer and Surety.

Explicat. Theſe things, though they ſeeme hard, yet are eaſie enough to him which is willing to learne and beleeve the Scriptures, and doth not deſire to make his faith ſubject to his reaſon. Wee muſt then know that Chriſt is our Surety: and looke, as the debter is diſcharged by the payment performed by the ſurety, and ſuch payment made, is imputed to the Debter, and reckoned as if hee had payed it himſelfe: So God in ſentence giving, imputeth unto us that which our ſurety hath done or ſuffered for us, and (whatſoever we are in our ſelves) reſpecteth us as if it had beene done by us, and ſo diſchargeth us.

Now for the objection

which is used: How can I be righteous and have anothers Righteousnesse? Suppose Christs? Why may I not as well be said to live by the humane Soule of Christ, as to be justified by his Righteousnesse? The answer is ready; That those two things are not like, as they are supposed to be: Because the humane Soule of Christ was given him, or appointed to this end, to enlive, and informe my body: but the Righteousnesse of Christ was appointed by GOD to this end, that I hereby should bee accounted righteous before him: For the quality, property, or nature of any thing, whereby it is apt and fit unto this, or unto that, is from, and depends upon the appointment of God, the GOD of Nature: the affection of

the

the Creature whereby it naturally produceth any effect, being the effect or creation of GOD: So that if you aske, Why doth the Sunne shine? the Fire burne, &c. I answer; Because GOD hath appointed them so to doe; which appointment of his is their very nature. As then it is naturall for the Sunne to shine, and the fire to burne, and that I should be warmed by the heat which is in the Fire, because GOD hath so appointed: So also it is as naturall an effect, for the righteousnesse of CHRIST to justifie Beleevers, because GOD hath appointed it to that end and purpose. For it falls not out at adventure, that CHRISTS righteousnes should be ours; but God in his eternall Counsell, appointed Christ to

bee our Surety, and for his righteousnesse sake, to accept of us, as if we had beene perfitly righteous in our selves: Therefore we may be bold to trust to this, in as much as the Scriptures teach, that Christ was appointed, and his Righteousnesse given to Beleevers to this very end; that in, and by it, their sinnes might be forgiven, and they pronounced righteous in him.

Rom. 3. 25, 26.
1 Cor. 1. 30.

Moreover, wee beleeve that Christ dyed: What was that which made him according to the counsell of his Father subject to death? Even our sinnes, which were imputed to him. If therefore wee beleeve that the sinnes which were in us, and not subjectively in him, did make him dye; why should wee doubt, but that the righteousnesse

which

which is in him, and not subjectively in us, should justifie us before GOD, as is plaine, 2 Cor. 5. 21? He a sinner by the imputation of our sinnes; we righteous by the imputation of his righteousnesse.

Further, consider this; The first *Adam* was the root, and in the stead of all mankinde, all of us partaking of the flesh and blood by naturall generation. The second *Adam* (which is Christ) is the Root, the Head, and in stead of all the Elect, who are made Bone of his Bone, and Flesh of his Flesh, by a supernaturall grace through faith: If then by the first *Adams* sinne, wee be all sinfull and guilty, why should not beleevers, by the second *Adams* righteousnesse, bee righteous, and acquitted? it being no Ephes. 5. 30.

lesse the appointment of GOD, (as hath beene sayd) that CHRIST our head should supernaturally convey his righteousnesse to Beleevers, than it was his appointment, that *Adam* naturally should convey his sinne and corruption unto us by generation. This is plaine.

Rom. 5.12.

Vnderstand then in a Word. The guilty sinner is arraigned before Gods Iudgment seat: Christ his Advocate, in the behalfe of the sinner, pleads his owne (not the sinners), righteousnesse both active and passive, by the covenant, agreement, and consent of the Iudge: Then the Iudge (according to his owne appointment and covenant made) forgiveth the Sinner beleeving, and imputeth the righteousnesse of Christ his

Surety

Surety, unto him: And this is the Iustification of a sinner, which is the forgivenesse of Sinnes, and the imputation of the righteousnesse of Christ, as further appeareth, *Psalme* 32. 1, 2. compared with *Rom.* 4. 6, 7, 8. If any shall say, How are wee iustified freely, when so precious a thing as the righteousnesse of CHRIST is payed for it? It is to be answered, that whatsoever it cost Christ (as it cost him full deare) yet to us Iustification is free.

Vse. Build, and stablish thy Conscience on this Doctrine, in as much as it sheweth such a way of justifying sinners, wherein the exact Iustice and bottomelesse mercy of GOD met together, and are declared. GOD must bee just; therefore our sinnes must bee punished;

punished: and hee must be mercifull, or else we cannot be saued. If our selues in our selues suffer for our sinnes, where is his mercy? if hee forgiue us without Satisfaction, where is his Iustice? Here is then that mystery, which Reason cannot conceyue; the wisdome of man could neuer find out: into the which the very Angels desire to looke: Gods Iustice to the vttermost Farthing satisfied in CHRIST: His mercy vnspeakably declared to us for his sake. Thus the beginning and end of our saluation is in GOD, who found out alone, this way so admirable; and who effectually applyeth it to us by the Eternall Spirit; to whom bee prayse for ever. *Amen.*

Quest. It may bee conceiued, that there may be such

such a Righteousnesse, wherby the Person that worketh it, may bee justified: but is it possible, that the Righteousnesse of one, should suffice for the Justification of thousands, even all that shalbe saved?

Answ. *Yea, it is very possible, if we consider the worthinesse of the Person which wrought it, which is Jesus Christ.*

Quest. What manner of person then is Iesus Christ? describe this plainely unto mee?

Ans. *I beleeve that Iesus Christ is the naturall and only begotten Sonne of God, the second Person in the holy Trinity very God, and very Man, and that in one Person; anoynted to be our Prophet, Priest, and King: Who was humbled for us to the death of the Crosse, and was exalted for us to*

the

the right hand of his Father.

Matth.13.57
Heb.5.5.
Iohn 18.35.
Matth.21.5.
Luke 1.32.
Rev.17.14.
Phil.2.8,9.
Heb.2.14.
& 4.15.
1 Pet.1.19.
& 2.22.
Luke 1.& 2.

Explic. The true knowledge of Christ consisteth in the knowledge of these two points: Of his Person, and of his Office. Of his person, these three things must necessarily bee beleeved according to the Scriptures. First, that hee is that onely true God.

Secondly, that hee is very man, partaking of our Flesh and Blood, with all generall (not personall) infirmities of our Nature, being in all things like unto us, yet without sinne: And therefore wee reade that hee was hungry, thirsty, weary, &c. And if you aske how hee could partake of our nature, and yet have no sinne? you must remember that hee was conceived by the

the Holy Ghost, and borne of the Virgin *Mary*: the Holy Ghost sanctifying a part of the substance of the Virgins Body, to bee the Body of Christ: so that we beleeve hee was not begotten by Man, by whom corruption and sinne is propagated and derived unto us.

Thirdly, that hee is God and Man in one Person; which mystery may bee resembled by the Arke, which was of Gold and precious wood that would not rot; noting by the gold, the Deity of CHRIST, and by the precious wood, his Humanity without sinne; This Personall union of these two Natures in Christ, was thus; The Sonne of GOD, being from everlasting a Person, subsisting in the holy and undivided Trinity, did assume

assume, or take into the unity of his Person, a Humane Nature, consisting of Body and Soule, so soone as ever it began to be, having no substance out of his person, but being destitute of all personality in it selfe, so that it becomes the very Body and Soule of the Sonne of God; & whatsoever is proper to either in Nature (which are not by this means, either Essence or Operations confounded) is indifferently and truly spoken of the Person: As to make it plaine to the simple.

In our selves, understanding and knowledge, are effects, and workes of the Soule; eating, sleeping, &c. are workes proper to the Body: Neither doth the Soule eate, or sleepe, or the Body understand or know: Yet wee say well and truely, that

that *Peter*, or *Paul*, consisting of this body and soule, understand, know, eate, sleepe, &c. because these two Natures, the body and soule are united in their person: And for this cause, looke what is well, or ill done by the body or any part of it, or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad: As if the Tongue blasphemeth, it is said the person blasphemeth: or if there be evill motions in the minde, yet the whole Person is guilty. So (in some sort) is it in this Personall Vnion of these two Natures of Christ. As: To know all things, to be present everywhere, are Proprieties of the Divine Nature: To keepe the Law, to dye, and to bleed, are Proprieties of the

Humane

Humane Nature of Christ. Now wee may not say that the Humane Nature of Christ knoweth all things as omnipotent, &c. Nor that the Divine Nature is obedient, beleeveth, dyeth, &c. And yet in regard of the Personall Vnion of these two Natures in Christ, wee say that the Person which hath these two Natures (which is Christ the Sonne of GOD) knoweth all things, is present every where, bleedeth, dyeth, &c. and looke what is done, or suffered, by either of the Natures, is truly done (and so accounted) by the whole Person; So that if you aske who fulfilled the Law? who dyed for us? wee may say, The second Person in the Trinity, even GOD, though not according to his Divine, but humane Nature,

as

as speaketh the Holy Ghost notably: GOD by this owne Bloud, purchased the Flocke of his Elect. Whereby I beleeve, and that most infallibly and truly, that whatsoever CHRIST did for my salvation, is GODS owne deed, even the immediate worke of the second Person in the Trinity. Yet here one thing must bee remembred, that though the body and soule of *Peter*, make the person of *Peter*, yet the Humane and Divine Nature of CHRIST make not his Person: for he was a Person from everlasting, and cannot bee a humane Person, but is still a Divine Person, though hee could not bee a Mediatour, or execute that Office without the Humane nature so assumed. This is the wonderfull Mystery of our Saviour Iesus

Acts 20. 28.

IESVS CHRISTS Incarnation; Wherein concurred (propounded to our Faith, not to our Reason) three the greatest Miracles that ever were. First, that a Virgin conceived and brought forth a Childe, remaining a Virgin. Secondly, that *Adams* flesh, and *Adams* sinne were parted. Thirdly and principally, this unsearchable Mystery of the personall Vnion of the God-head and Man-hood of Christ.

Now if any man should aske, or thinke, why God did not out of his absolute power and soveraignty forgive sinne, and so spare the sending of his owne deare Sonne Iesus Christ, to bee incarnate, and to dye that cursed death for us? It is to be answered; That we may not ascribe such a power to God, which

which may impeach his Iuſtice. Now, it is the Iuſtice of God, that they which ſinne, ſhould be puniſhed. Therefore to thinke that GOD will or can forgive ſinne, without ſatisfaction, is to aſcribe an unjuſt Soveraigney unto him. God can doe what hee will; but forgive without ſatisfaction hee will not; yea, hee cannot will ſo to doe; not becauſe of the imbecillity of his will, but becauſe of the perfection of his nature, which cannot but be true, and alwayes hate that which is ſinne.

Rom. 1. 32.
2 Theſ. 1. 6.
Pſal. 11. 5. 8.
Gen. 2. 17.
Matth. 5 26.

Vſe. Here ſtirre up thy ſelfe to praiſe GOD: It is a very great matter to be ſaved at all: but to be ſaved by the very Sonne of God, paſſeth all knowledge and conceit of man. So that wee may ſay with *David*, *What*

Psal.8.5.& 144.3.

What is man, that thou remembrest him? or the Sonne of man, that thou so regardest him? Surely the Lord could not have done more for us than he hath. Hee could not have created us greater, than capable of himselfe; more noble, than free; more beautifull, than to his owne Image and likenesse: Hee could not have made us more rich than Lords of all: not have placed us in a more happy place, than in Paradise; nor have ordayned us to a more excellent end, than to himselfe: nor have brought us to himselfe by a more perfect meanes, than by his owne deare Sonne Iesus Christ. To him therefore be all prayse, for evermore. *Amen.*

Quest. But was it necessary, that our Mediator should bee God and Man: and that in

in one Person, as you have declared?

Answ. *Yes verily for by this means he could dye for us, and overcome death, and deserve for us by his obedience, the pardon of our sinnes, and eternall life.*

Explicat. Two things necessarily required, that our Mediatour should bee God: First, the greatnesse of the evil, to the which we are subject: Secondly, the greatnesse of the good that wee stood in need of. Our evill was fourefold: First, the haynousnesse of sinne: Secondly, the anger of God: Thirdly, the power of death: Fourthly, the tyranny of the Devill. Our good which wee wanted, fourefold also: First, the restoring of the Image of God: Secondly, the pardon of sinne: Thirdly, deliverance from death and Satan: Fourth-

Fourthly, eternall life. But to take away the evill, and bestow the good, none is able to doe but God. Therefore it was necessary that our Mediatour should bee God. Two Reasons also there are why he must necessarily bee man; first, the justice of God required, that in that nature which offended, satisfaction should be made: Secondly, that hee might have something to offer, which could not be his God-head; therefore he must be man: Every high Priest must offer somewhat; therefore a body was ordayned him, that hee might offer himselfe, *Heb.* 8. 3. *Heb.* 10. 5. *Heb.* 9. 26.

Two reasons also may bee alleaged why he must be God and Man in one person; First, that hee might be a fit Mediator betweene GOD and

and Man, as it were indifferent, and alike affected to either side: for an Vmpire, or Wards-man may not bee partiall. If hee had beene onely GOD, wee might have thought that hee would not enough have respected our misery: If he had beene onely Man, not enough the Iustice of God. Therefore hee is to bee God and Man; deare unto both, and accounting both deare unto him; carefull that GODS iustiee be not impeached, and that our misery bo releeved. Secondly, that the workes performed in the Flesh of the Sonne of GOD, might be of an infinite price to satisfie for our sinnes, by which an infinite Majesty was offended; which could not bee, if the person undertaking our Redemption, had not beene God and Man in

one person. Hee was Man, that hee might have somewhat to offer: God in the same person, that such offering might be sufficient. For the worke of our Redemption was performed by the Man-hood, but the vertue and merit was from the Godhead.

And here wee have found out the reason why the righteousnesse of Christ should be of merit sufficient, and effectuall for thousand thousands, even all the Elect; because it is the righteousnesse, and obedience, not of a meere man, but of God and Man in one Person; even of God himselfe, whose goodnesse and righteousnesse must needs be as himselfe, of infinite mercy, force, and vertue. The righteousnesse then of CHRIST hath this aptitude, or nature,

ture, to make all beleeving sinners righteous; because it was so appointed of God. It hath power and sufficiency so to doe, because it is the righteousnesse of God.

Use 1. To give thanks unto God for the incarnation of our Lord Iesus Christ, and our redemption by him: and to take delight to grow in the knowledge of it according to the Scriptures: For indeede how can hee bee a Christian, or godly, who knoweth not his Saviour, or the great mystery of godlinesse concerning him, or it is called? Nay, wholly to be ignorant thereof, or to dewit, is to dye in our sinnes, make God a lyer, and to lose eternall Life.

1 Tim. 3. 16. Iohn 8. 14. 1 Iohn 5. 10. ibid. 11, 12.

Use 2. Is Christ God? then tremble, all ye profane wretches, which despise his

Word and Sacraments: yea, let all ſuch tremble, who teare his Body, Blood, and paſſions by their blaſphemous oathes: for he is God, yea, a jealous and revenging God; yea, a conſuming fire. But let all ſuch as feare him, and truſt in him, be comforted; yea, let them be merry, and joyfull; for hee is God moſt true, and able to performe all his precious promiſes of ſalvation: and though ſhame, diſgrace, rebukes of men, and cruell perſecutions follow the profeſſion of his Name, and Goſpell, ſhrink not, neither be aſhamed: hee is able, and will both beare thee out, aſſiſt thee, and reward thee in his Kingdome. Remember *Paul*; *For the Goſpell* (ſaith he) *I ſuffer, but I am not aſhamed; for I know in whom I have beleeved; and I am perſwaded, that hee*

2 Tim. 1.12.

able

able to keepe that which I have committed unto him unto that day. Is Christ Man? Then bee comforted, thou which art afflicted in body, or minde, which beleeveſt; *For wee have an High Prieſt, which is touched with our infirmities, and is full of compaſſion, who was afflicted, who ſuffered and was tempted, that hee might bee able to ſuccour them which are tempted.* Is Christ GOD and Man in one perſon? Then let thy ſoule by faith reſt on his obedience, as ſufficient; yea, of infinite price for thy redemption, &c.

Heb. 2. 17, 18. & 4. 15, 16.

Queſt. I conceive in ſome meaſure (I thanke God) the exceeding worthineſſe of the perſon of Christ, and that his righteouſneſſe is of a ſufficient merit for all the Elect; yea, (if it had ſo pleaſed

GOD) for a thousand worlds, but what is this righteousnesse of CHRIST for the which wee are justified?

Answ. *It is (to speake properly) his actuall obedience, whereby hee fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our sinnes.*

Rom.5.19. Phil.2.8.

Expli. The Righteousnesse of Christ is two-fold, uncreated, essentiall to the God-head; which is incommunicable and cannot be imputed: and created, being either the holinesse of his nature (which improperly I would not deny to be imputed) or of his actions, which is the actuall Obedience spoken of in the answer; which properly is imputed, and comprehendeth his

Heb.7.26.

his holy life and whole humiliation, under divers heads delivered in the Creed: Of the which I will not in particular enquire, because there are divers expositions of these things in every mans hand, too plentifull and excellent, that the Authors seeme to have left nothing further to be spoken therein.

Vse. It is the righteousnesse of CHRIST, for the which onely wee are justified in the sight of God: not for our owne inherent righteousnesse, either in whole, or in part; because it is unperfect, and will not endure the rigour of the Law, nor is proportionable to the justice of God, which is to be satisfied: yea, the maintaining of justification by workes, over-turneth the foundation of Religion, which who-

ſoever obſtinately and finally holdeth, cannot poſſibly bee ſaved.

Queſt. How ſhall I bee made partaker of this righteouſneſſe of Chriſt?

Anſw. *Wee are made partakers of the righteouſneſſe of* CHRIST *by faith onely.*

Explic. As the righteouſneſſe of our owne workes is not that for the which wee are juſtified; ſo neither is it, or the ſacrifice of the Maſſe, the inſtrument of applying the obedience of Chriſt unto us, but onely Faith: And faith is that inſtrument, not for any inward dignity or merit of it, neither as it is a quality, or good worke, nor becauſe it hath Charity joyned with it, but becauſe it receiveth and imbraceth CHRIST. And therefore we are juſtified by faith, or

Rom. 3. 22. 28. & 4. 6. Gal. 2. 16. &c.

or through faith, but not for faith. When therefore wee ſay, faith *juſtifieth*, it is meant correlatively, or in regard of the object which it apprehends: the Righteouſneſſe of Chriſt, being hence called the Righteouſneſſe of Faith. Even as it is the Treaſure which maketh rich, the hand onely receives it: even ſo our Faith receiveth the Treaſure of the Righteouſneſſe of Chriſt, whereby wee are juſtified, and enriched to eternall life. And becauſe Faith onely hath this property, and power, to receive the righteonſneſſe of Chriſt, therefore wee ſay, that wee are juſtified by Faith onely: not ſo to be underſtood, as that wee exclude Love and good Works from Faith, but from the act of juſtifying and receiving the promiſe: for though

Iohn 1.12. Rom.1.17.

Faith and good workes agree together in the conversion, and renovation, and obedience of a Christian, as the life, and the actions of life, the Tree and the fruit, the cause and the effect: Yet in the particular of justification, they are as contrary as fire and water, and destroy one another.

Rom. 10. 3. & 11, 6.

The manner of our justification by faith, is thus: GOD in the promise of the Gospell, offereth the Righteousnesse of CHRIST, and withall in the hearts of his children by the Spirit, worketh a power whereby they receive it, which is faith, not onely beleeving the truth of the promise in generall, but in particular, applying it to themselves: which faith, by the sentence of God, is then imputed to

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us for righteousnesse to justification.

Use 1. Wee are here admonished specially, to labour for this same faith; without which, CHRIST dyed indeed, and was righteous, but not for us. The excellency of faith cannot sufficiently be expressed. By this, the Word and Sacraments are profitable unto us, our Prayers availeable by this: By this, our obedience is acceptable, we please GOD, wee stand, we overcome the world, resist the Divell: and through this we are made partakers of the righteousnesse of Christ, and are kept to the salvation promised. No marvell then, if itbe called, *More precious than Gold*; for the unvaluable righteousnesse of Iesus Christ, which is not attained by silver and gold, or precious

1 Pet. 1. 7.

cious pearles, is made ours by faith: How therefore should we prize it when we have it? when we want it, how should we seeke it? It is wrought by hearing the Word, confirmed by Prayer, the use of the Sacraments, and true obedience.

Quest. Tell mee what is Faith?

Iohn 1.8. Ephes.2.8. Titus 1 1. Rom 10.9.

Answ. *Faith is the gift of God, wrought by his holy Spirit in the hearts of the Elect, by the Ministery of the Word ordinarily, whereby they take knowledge of the Doctrine of salvation, are perswaded it is true, and that it belongeth to them in particular, and wholly relye thereon.*

Iam.1.17.

Explic. As all other good gifts, so faith is of GOD: In which we are to consider three things: First, *Knowledge;*

ledge; Secondly, *Consent*; Thirdly, *Confidence*: Which three are requisite to this justifying faith. The first may be without the second; the first and second without the third; but the third cannot bee without the first and second. A man may know that which he beleeves not to be true; and a man may beleeve a thing to bee tru, which yet he may be perswaded belongs not to himselfe, and therefore relyes not upon it. Divers wicked men know many things in the Scriptures, which they (like wretches) beleeve not to be true: and many beleeve that to be true, which they make not their owne by application; even as many hypocrites, & the Divels themselves, for they go thus farre; but Gods children goe further; they know the promise

miſe, beleeve it to be true, and upon good grounds are perſwaded it belongs to themſelves; from whence comes confidence. If the Divell could doe this, or if *Iudas* could have done this, they might bee ſaved.

There are then to be obſerved three kinds of Faith; Firſt, *Hyſtoricall*, to know and acknowledge the truth of the Bible: Secondly, *Temporary*, when there is alſo a perſwaſion (but not grounded) that the promiſe belongs to us. The third, *True juſtifying faith*, when unto our knowledge is joyned acknowledgement, and to this, good and warrantable perſwaſion, from whence comes confidence.

And this laſt kinde of faith hath three properties; First,

First, it is certaine; yet there may be, and are doubts; as the Man in the Gospell, *Lord, I beleeve, helpe my unbeleefe*: but doubt commeth from the flesh, certainty from faith, which in the end overcommeth. Secondly, it continueth: yet it may be eclipsed, as it were, raked up in the ashes, and wonderfully shaken, but not totally and finally extinguished and lost. Thirdly, it is lively and working: Inwardly and outwardly. Inwardly, by raysing and confirming in our hearts, Peace, Ioy, Hope, which maketh not ashamed, &c. Outwardly, by the fruits of obedience in our lives.

Ephes. 3. 12. Heb. 11. 1. 1 Iohn 3. 2.

For the farther opening of the manner how faith justifieth: it is to bee remembred, that faith justifyeth correlatively

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ly (as was said before) in regard onely of the Righteousnesse of Christ which it apprehends; for it is the righteousnesse which faith receives which justifieth us in the sight of God.

There is a twofold office of faith in receiving the righteousnesse of Christ, as GOD two wayes bestowes that righteousnesse upon us: one, in effectuall vocation; the other, in Iustification.

Vocation is, when GOD by the preaching of the Gospell offereth us the righteousnes of CHRIST, that we may be justified by it: which vocation is then effectuall, when withall, GOD workes faith in us to receive that offered righteousnesse.

Iustification is the imputing unto the beleeving sinner

ſinner of the righteouſneſſe received in effectuall vocation, which imputed righteouſneſſe is received alſo by faith.

So that there are two actions of GOD; the one is the offring of the Righteouſneſſe of Chriſt; the other, the imputing of ſuch righteouſneſſe. There are alſo two correſpondent actions of faith; the one, receiving offered righteouſneſſe; the other, receiving imputed righteouſneſſe: By the firſt of theſe we are juſtified, not by the ſecond. Thus then we may conceive the manner of juſtification: The Goſpell is preached, the righteouſneſſe of Chriſt is therein offered, withall God workes faith in the heart of his Elect, to receive this righteouſneſſe, which ſo received, God imputeth, that is, pronounceth

nounceth the beleeving ſinner righteous for the ſame. Wherefore when we ſay that we are juſtified by faith, that faith is to bee underſtood, whereby we beleeve the promiſe of the Goſpell, or receive Chriſt and his righteouſneſſe offered therein unto us. For indeed the faith receiving imputed righteouſneſſe, followeth juſtification; but the faith whereby we are juſtified, muſt in nature goe before the ſentence by which we are pronounced righteous.

Uſe 1. Deceive not thy ſelfe, thou mayeſt be learned in the hiſtory of the Bible, in the grounds of religion, in controverſies, and yet thou mayeſt want true faith: for ſo farre doe the Divels goe, which are irrevocably damned: *the divels beleeve, and tremble.* And therfore, what-

Iames 2.19.

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ſoever Papiſts, or mockers object, hold thou it to be no preſumption, to goe beyond the divell and reprobates in beleeving, if thou wouldeſt be ſaved.

Vſe 2. Here is comfort to thoſe of poore eſtate, if they beleeve. Iuſtification is by faith onely; and faith is the gift of God, of the which the pooreſt is as capable as the richeſt: yea, and in the beſtowing of it, there is no reſpect of perſons with God: *The ſpirit bloweth where it luſteth*: And many times the Lord paſſeth by rich, Noble and Mighty, and honoureth the poore and deſpiſed. In the things of this world, he that is rich, hath all, the poore hath the leaſt, or no part: but it is Faith that obtaineth favour with GOD. A King not preferred to have part in the righteouſneſſe of

of CHRIST, because a King, if hee want faith; nor a Beggar rejected because a Beggar, if hee hath faith, &c.

Vse 3. True faith justifies thee before God by the righteousnesse of CHRIST: see that thou justifie thy faith to bee true, by the works of righteousnesse and true obedience before men, and to thy owne conscience, &c.

Quest. You sayd that CHRIST was anoynted to be our Prophet, Priest, and King: What meane you by it?

Answ. *I meant the three offices of Christ: First, the office of his Prophetship, whereby he hath plainely opened to us the counsell of his Father concerning our Salvation. Secondly, the office of his Priesthood, whereby hee hath ful-*

ly ſatisfied the Juſtice of God for us, and maketh interceſsion at the right hand of his Father. Thirdly, his Kingly office, whereby he giveth us his Spirit, and by the ſame governes us, protecteth us from our enemies, and bringeth us to eternall life.

Explicat. In the times of the old Teſtament, three ſorts of perſons were anoynted; Prophets, Kings, and Prieſts: Which was a Type or figure of the anoynting of Chriſt, which title ſignifieth Anoynted, and is a name of his perſon of *Mediatorſhip*, not of either of his natures. Hee was called ſo, not that he was anoynted with materiall Oyle, but as Prophets, Prieſts, and Kings were by that anoynting deputed to ſuch Offices, and fitted for the ſame: So Chriſt,

1 King. 19. 16 Exod. 30. 30. Dan. 19. 25, 26.

CHRIST, tooke not those offices by Intrusion, but was anoynted, that is, appointed, and also of his Father by the Spirit fitted for the same.

When you reade that hee is called, *A Shep-heard, The Preacher of Peace, A Witnesse*; these note his Prophet-ship: when he is called *Jesus, Saviour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Advocate, &c.* these note his Priest-hood: And when he is called, *King of Righteousnesse, King of Kings:* these note his Kingly Office.

His Prophet-ship is in the teaching of his people, in his owne Person; while hee lived on the Earth, and in the Continuance of the Heavenly Doctrine to his Church by the Ministery ordayned, to the end of the world.

world. His Prieſt-hood implyes two things: Firſt, the ſatisfaction performed to his Father, by his obedience; *even to the death of the Croſſe.* Secondly, his Interceſſion, making requeſt for us at the right hand of his Father, not by bowing his Body, but by appearing before his Father for us, preſenting the Merit of his Obedience, and willing that it may alwayes bee effectuall for the reconciliation of his Elect. The Authority of his Kingly Office may be either univerſally conſidered, by which all creatures are ſubject to his Rule, even the Divels: or ſpecially, whereby hee effectually calleth his Elect, delivereth them from the Divell, juſtifieth them, continueth them in grace, confoundeth their enemies, in the laſt day glorifieth them, and

Rom.8.33.
Heb.7.25.
Heb.9.24.

and whereby hee will condemne the divels and reprobates.

Vse 1. Is Christ our Prophet? then heare him, rest in the doctrine he hath delivered; respect not Revelations, or Traditions, or any thing that agreeth not therewith: *Yea, if an Angell from heaven teach otherwise, let him be accursed.* Matth. 17. 5. Gal. 1. 8.

Is Christ our Priest, who hath taken upon him to satisfie for thee, and to make intercession for thee, in heaven? Then trust neither to Saint, Angell or thy selfe: but trust perfectly on his grace, and be of good comfort, for hee is a High Priest which is full of compassion, and it is his Office, and he is able perfectly to save thee, seeing hee lives for ever to make intercession for thee: 1 Pet. 1. 13.

Is Christ the King of his Church?

Church? Then let *Sion* rejoyce in her King for evermore. The Lord reigneth; let the earth rejoyce, let the multitude of the Iles be glad; yet let the ſpirits of the juſt rejoyce in GOD their Saviour. For what greater comfort then, if we be ignorant, to be taught by ſuch a Prophet? If we be ſinners, to have ſatisfaction made, and to be prayed for by ſuch a Prieſt? If we be weake and wretched, to bee protected and ſaved by ſuch a King, as is CHRIST the holy one, the Sonne of the living GOD? And yet this is not all: for he is not onely theſe unto us, after ſome tract of time, but from everlaſting; not onely for a certaine time, but for ever; and it fell not out at adventure that he ſhould bee theſe unto us, but by the determi-

Pſal. 97. 1.

nate counsell of GOD, being enjoyned this office of his Father, (which also himselfe willingly undertooke) and for the fulfilling thereof, being sent in the fulnesse of time, in the similitude of sinfull flesh. And therefore our Saviour himselfe in the Gospell applyeth that to himselfe, which was long before propheſied of him in the 61 of *Esay*: how that he is anoynted, that is, called and deputed to this office, *viz.* to preach the Gospel to the poore, to heale the broken-hearted, to deliver the Captive, to give sight to the blind, to set at liberty the bruised, and to publish an everlasting Iubile to miserable sinners. The consideration whereof, if thou beleevest and repentest, is able to fetch the distressed soule out of the

Gal. 1. 4. Rom. 8. 3. Lu. 4. 18. 21.

very bottome of hell: and therefore it is that our Saviour not onely calleth poore ſinners unto him, and promiſeth refreſhing, but alſo declares that hee is hereunto ſent of his Father, that they might not deſpaire.

Haſt thou beene then, or art thou a grievous ſinner? a drunkard? uncleane? a blaſphemer? &c. thou haſt deſerved, without mercy, to be damned body and ſoule; and yet there is a Ieſus, in whom it is poſſible for thee, to obtaine mercy. For whatſoever thy ſinnes have beene, if it unfaynedly repenteth thee, and if thou couldeſt doe thy Saviour this honour as to beleeve in him, he would without faile doe thee this office, as to ſave thee; nay, he neither will or can refuſe it, for it is his office.

But thou wilt say thou art most worthy: Tis most true. Yet if thou repentest, it is his office to save thee, though thou be unworthy. Even as those Servants, which were commanded to goe into the high wayes, and hedges, and to compell the poore Beggers to come to the great Supper, did the commandement of their Master, though such guests were unworthy: Even so, IESVS CHRIST thy Saviour looketh not upon thy unworthinesse, but upon his office, and the charge hee hath received from his Father. But thou art ashamed of the lewdnesse thou hast practised: Be yet more ashamed; But despayre not: *For he came not to call the worthy or small sinners, but crimson and skarlet sinners to repentance.* And thus doth

Luke 14.21, 22, 23.

Mat. 19.3. Esay 1.18.

doth Saint *Paul* comfortably in his owne experience ſpeake, from the conſideration of the Office of Chriſt: This is a true ſaying, and worthy of credit, that *Ieſus Chriſt came into the world to ſave ſinners, of whom I am chiefe.* 1 Tim. 1. 3.

Goe therefore, O thou repenting ſoule, to thy Saviour, and with an holy and reverent boldneſſe chalenge the performance of his office, for the comforting of thy wounded conſcience: Feare not, neither bee doubting: For it is poſſible for thee repenting to bee ſaved; as it is poſſible for him thy Saviour to bee faithfull: Who proteſteth in the Goſpell, that hee caſteth away no poore ſinner that comes unto him: and that it is his Fathers will that hee

Ioh. 6. 37, 38 39, 40. Heb. 7 21. Heb. 6. 17, 18

ſhould not loſe the meaneſt beleever, but rayſe them up to everlaſting life; and that he came downe from heaven of purpoſe to doe this his Fathers will. And that thou maiſt no wayes doubt, hee hath received this office with an oath, and is ſworne to it: that by his Word and oath, in which it is impoſſible that he ſhould lye or deceive, thou mighteſt have ſtrong conſolation. I charge thee therefore, as thou loveſt thy owne ſoule, that thou diſhonour GOD through thy unbeleefe; for either thou muſt accuſe thy Saviour of fraud or falſehood, which were intolerable blaſphemy: or thou muſt beleeve that hee will ſave thee if thou repenteſt. O Lord increaſe our faith. *Amen.*

Vſe 2. As the remembrance of

of the Office of Christ is exceeding comfortable to thee, if thou repenteſt; ſo, if thou doeſt not repent, but walkeſt on in thy ſinnes and ungodlineſſe, it is to thee exceeding terrible. His office reacheth to thee alſo, but in another manner; He is to thee a Prophet, but it is to denounce the plagues, woes, and judgements of God againſt thee for thy ſinnes: He is to thee a Prieſt, but it is to ſeparate thee as a baſe, vile, and curſed ſinner, from his precious Saints. He is to thee a King, but it is to ſlay thee before his face, becauſe thou refuſeſt to bee governed by his Spirit and Word; and to caſt thee body and ſoule, even as out of the middle of a ſling, into everlaſting torments with the divell and his angels for thy ſinnes. Tremble therefore, and if it

be possible, repent, lest thou be damned.

Vse 3. Learne here why thou art called a Christian: Thou art called of Christ, because all the Elect receive of his anoynting: that is, of his Spirit: *He was anoynted with the Oyle of gladnesse above his fellowes; For he received the Spirit not by measure:* and to this end, *that wee of his fulnesse might receive Grace for Grace.* So that as the Oyntment powred upon the head of *Aaron*, ranne downe to the skirts of his clothing: so wee receive of the Anoynting of Christ, and of him are called Christians: by the which is meant, that wee are made Priests and Kings to GOD; therefore called a royall Priesthood. If this were well understood, and men would examine

Heb. 1 9.
Iohn 3. 34.
Iohn 1. 16.

Rev. 1. 6.
1 Pet. 2. 9.

examine their Christianity by this, it would soone appeare, that many are not true Christians which glory in the Name. If thou beest a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe and to others? Grosse Ignorance cannot stand with this Title. If thou beest a Christian, then thou art a Priest, and a King: If a Priest, then thou must offer Sacrifice, Prayers, Almes, yea, thy Body and Soule to the service of God: If a King; then thou must rule and governe thy passions, affections, thy selfe, according to the rule of the Word. If thou dost not thus; if thou never, or seldome prayest; if thou art without compassion towards the needy; if thou beest prophane in thy life, not sanctifying thy body and soule by Faith and Obedience to God;

but by drunkennesse, swearing, filthinesse, cruelty, pride lying, &c sacrificing them to the Divell: If thou mournest not for thy corruptions, and resistest them, but yeeldest cowardly to the wicked motions of thine owne vile mind, being a very slave to sinne and the Divel, then thou must needs conclude against thy selfe, that thou art no Priest and King to GOD, and so no good Christian in very deed whatsoever thou esteemest of thy selfe.

Quest. Is there nothing else necessary to bee knowne concerning Christ?

Answ. *Yes, as namely, his Resurrection, Ascension, Sitting at the right hand of his Father, and his comming to Judgement, which things may well bee referred to the Kingly Office of Christ.*

Expli-

Explication. CHRIST teacheth us as a Prophet, ſaveth us by his Merit, as a Prieſt, and maketh his Heavenly Doctrine and Obedience effectuall, as he is a King; and to this his Efficacy are thoſe ſeverals in the anſwer to be referred: of the which there are plentifull expoſitions extant; and therefore I ſpare the particular opening of them.

Thus much of the firſt ſpeciall worke of GOD towards his Church, which is Redemption. Now followes the ſecond, called Sanctification.

Queſt. What is Sanctification?

Anſw. *It is the worke of God by his holy Spirit, whereby the Image of GOD is renewed in the Elect; called alſo Regeneration, Repentance, Converſion,*

Deut.30.8.
I r.31 18.
& 32.39.
Iob 6.44.
Acts 5.31.
2 Thes. 2.13
1 Pet.1.2.

verſion, wherby we turne from all our ſinnes unto GOD, &c.

Expli. There are two principall benefits which wee obtaine in this life by Chriſt, Iuſtification by Faith, and Sanctification by the Spirit; who is called the Holy Spirit, both Eſſentially and Effectually: becauſe as hee is God holy in himſelfe; ſo he maketh holy whom he pleaſeth, which worke is therefore called Sanctification of the Spirit.

This worke is wrought in the minde, will, and affections, yea, in the whole man: not by altering the ſubſtance of body or minde; or abolishing any naturall Faculty or Affection, as Vnderſtanding, Love, Hate, Ioy, &c. but by putting away, and purging out of the evill quality in theſe and the like, and by

by creating a new holy quality in them, acceptable to God, and agreeable to his Word, that now the understanding should be capable of good things, and the streame of our affections turned to the right object; as to hate evill, to love goodnesse, and to rejoyce in it.

Wee are to understand also that this (in nature) is after Iustification, as *Paul* reciteth them: *Whom he justifieth, hee glorifieth*; that is, hee gloriously reneweth, which is begun here, perfected in the Life to come: and yet I confesse, that repentance is sometimes put before remission of sinnes: not that in Nature, but because in our sense and feeling it is first: For first we feele the burden of our sinnes, and then, we are eased and refreshed by the mercy of GOD. And

Rom. 8. 31.

Mark. 1. 31.
Acts 5. 31.

And also repentance is named in the first place, because it is first to bee taught, that wee may desire the mercy of GOD. Yet in nature, Faith (which purifieth the heart) is first, though in time there be no difference: For our Vnion with Christ, and our partaking of his merit to Iustification, and of his Spirit to Sanctification, are wrought at the same time, even as the Sunne and his beames.

Vse 1. As the Sunne is declared by his light, the Tree by his fruit; so by thy sanctification, demonstrate thy justification, &c.

Vse 2. Boast not of thy heart, while thy life is profane, neither contain thy selfe with an outward shew of holinesse, having an evill conscience: for sanctification is the renuing of the minde;

Rom. 12. 1. 2 Cor. 7. 1, &c.

yea,

yea, of the whole man: and therefore, labour to grow up into a full holineſſe of fleſh, and of the Spirit.

Vſe 3. Remember that Sanctification, and Repentance are called converſion or turning to GOD: by which the quality of Beleevers is implyed; unbeleevers being turned from GOD. So the Lord ſpeaketh of the rebellious and backe-ſliding *Iewes: They have turned to mee the backe, and not the face.* The Vnbeleever departeth from GOD: the Beleever draweth neere unto him. So that as a devout Iew in the time of the captivity, was knowne by turning his face towards *Ieruſalem* when hee prayed; as *Daniel* three times a day opened his window that way; ſo you may know a Beleever: for whatſoever he doth, Ier. 32. 33.

doth, hee is alwayes turning towards Christ. Even as the Mariners Needle, being touched with the load-stone, which way soever you set it, it alwayes turneth it selfe towards the North. So a Christian may be known whether hee bee truly touched with grace, by his turning himselfe to God: for where the Lord is, there is he. If he come into the assembly of mockers, because the Lord is not there, he turneth from among them, but he turneth his face towards the Temple; because the Lord is there in his ordinances: and he turnes his feet into the way of his Testimonies, because God hath ordained good workes that wee should walke in them: Examine then thy repentance by this; It is conversion to God. If thy face be toward *Ægypt*, and not toward

Psa. 119. 59.
Ephes. 2. 10.

ward *Canaan*: If thou turne to the Divell; the world, and the flesh, when they call thee; and turnest thy backe upon the Lord, when he calleth thee, Thou art not converted, neither hast thou truly repented.

Qu. Is Sanctification, Conversion, or Repentance so the worke of God, that we cannot of our selves, by the power of our free will convert or repent.

Ans. *I verily beleeve, that since the fall of* Adam, *there is no free will in man unto things Spirituall and pleasing to God.*

Explicat. For the understanding of this, wee are to consider of Man, as he was before his fall, or as hee is now, since the fall. Free will you may call a faculty, or power of the Soule, whereby it doth freely without

out compulsion and force, chuse or refuse the object shewne by the understanding: yet so, that wee hold not this free-will to be independent, but that, as the wils of all creatures, it dependeth on God, to be inclined and moved, either immediately by him, or mediately by good or evill instruments as hee please: Neither doth this dependency hurt or diminish the freedome of the will: because God inclineth the will, so that the will doth by the Iudgement of its owne reason, freely and willingly move it selfe: so that to doe a thing freely in the creature, is not to be free from the government of another: but to doe that which it doth, willingly, voluntarily, and deliberately, though it be ruled by another.

Before

Before the fall this was in *Adam*, both to good and evill, that he might, if hee would, either ſtand or fall, (the dependency before ſpoken of ſtill reſerved.) Since the fall, the caſe is altered, according to the ſaying of *Auguſtine*; That man abuſing his free will, loſt both himſelfe and that: whereby, as alſo, when we ſay that man hath no free will, we doe not underſtand that the faculty is loſt, but the goodneſſe, whereby it was able freely and willingly to chuſe that which is good. For man loſt an eſſentiall part or faculty of his nature by his fall; even the unregenerate having a power freely to wil or nil the object ſhewne by Reaſon, though they have not power to will and chuſe ſpirituall good things: both becauſe their will is wholly depraved and

and turned from good, and inclinable onely to evill; and alſo becauſe Reaſon being blind, doth not ſhew to the will the ſpirituall good: or if it doe, it is not under the likeneſſe of good, but under the likeneſſe of evill. For the naturall man underſtandeth not the things of God, but accounteth them fooliſhneſſe.

Wherefore we confeſſe, that man hath ſtill free will in civill and outward things, and unto evill, but not unto good: And this freedome unto evill things muſt bee ſo underſtood, that hee hath power to chuſe or refuſe the object; but to doe this well, he hath no power. Alſo hee hath free will unto evill, not that he can will or nill evill at his pleaſure; but that without any violence, hee onely chuſeth evill: ſo that

as

as it may be called free will, becauſe it is free from coaction, ſo alſo bond will, becauſe it freely willeth only that which is evill. And hence it is, that the reprobate ſinne neceſſarily, and yet freely; neceſſarily, becauſe they have no power to goodneſſe; freely, becauſe they chuſe evill without compulſion: Yea, by how much the more neceſſarily they ſinne; by ſo much the more voluntarily they doe it; in as much as their will hath brought upon them this neceſſity.

Now when this worke of Sanctification, or Repentance, or Converſion is wrought, then we have free-will both to good and evill; to good, as farre as we are regenerate by the Spirit; to evill, as farre as we are unregenerate and fleſh. And in the ſtate

ſtate of Glorification, our will ſhall bee free onely to good immutably; as the will of the damned ſhall bee immutably free unto evill, as *Auguſtine* ſaith, The firſt *will* was to have power to ſin, the laſt ſhall have no power to ſinne.

Then for our purpoſe this is to be holden, that till the Spirit worke new grace, wee have no power of our ſelves being unto the worke of converſion meere patients; though in the worke, when the Spirit hath changed and enclyned us, wee are co-workers with the Spirit. Before converſion we reſiſt: In converſion the Spirit inclineth our wills, and of unwilling, makes them willing to be converted, and to repent; God not working in us as in ſtockes or ſtones, but as in reaſonable creatures.

Vſe 1.

Vſe 1. If thou be truly converted, aſcribe al the glore of it to God: for as ſoone can an Ethiope change his ſkin, or a Leopard his ſpots, as we doe that is good, till wee be changed and enabled by the Spirit. Ier. 31. 23, &c.

Vſe 2. Beware thou neglect not the preſent meanes of grace offered to thee, as though thou couldeſt repent and doe well when thou wouldeſt; No, no, it is the meere gift of God. For if thou canſt not make one hayre of thy head white or blacke, much leſſe canſt thou change thy vile and corrupt heart. But thou wilt ſay; Doth not GOD promiſe, that at what time a ſinner doth repent, hee will be mercifull? Yes, the Lord moſt comfortably (bleſſed be his Name) ſaith ſo: But he ſaith not, that a ſinner can re-

repent when he list; or that hee will give repentance whensoever a sinner shall but whistle for it; As *Augustine* excellently: Hee that hath promised to all repentants pardon, hath not promised to all delinquents, repentance, &c.

Vse 3. Is thy will freed by grace unto righteousnesse: then see that thou freely and cheerefully servest God. For if thou obeyest unwillingly; as it argueth that thou art still in bondage, so it is not accepted with God. For as fruit which is cudgelled downe, is ill tasted, and little worth, so is that obedience, unto the which wee must bee driven, onely with blowes. It is an evill souldier that followes his Captaine fighing; and it is an euill servant that obeyes his master with moyling and grutching. GOD requires,

loves,

loves, and rewards cheerefull service, *If I doe it willingly* (saith *Paul*) *I have a reward.* If therefore thou findest in thy selfe an indisposition and backwardnesse to holy duties, call to mind with what livelinesse thou hast followed thy lusts, and bee ashamed and humbled, that thou canst not with as much forwardnesse serve thy God. 2 Cor. 9. 17

Pray with *David*, that the Lord would stablish thee with his free Spirit, that is, making free, liberall, and cheerefull in the Obedience. Psalm. 51.

Q. What are the parts of this Sanctification, or Repentance?

Answ. *The parts are two: First, Mortification of the old Man, or hatred of sin, and turning from evill: Secondly, Vivification, or Quickning of the*

new man; or love of goodnesse, turning to God.

Quest. What meane you by Mortification of the old Man?

Answ. *I meane that grace, whereby there is wrought in us, by little and little, a detestation of sinne, and extinguishing and weakning of corruption in us, that it should not bring forth fruit unto death.*

Quest. What meane you by the new Man?

Answ. *I meane that grace, whereby, by little and little we are (in some measure) to live in knowledge, holinesse, and righteousnesse. The summe of all these answers proved by* Rom. *6. from the first verse to the twelfth.*

Ephes. 4. 22, 23, 24. Col. 3. 5. 8. 10. 11.

Expli. When we read that the old man, or the body of sinne, or our earthly members (by which and the like names

names, the corruption of our Nature is called) are to bee mortified, that is, made to dye; We are not to underſtand it of the life of our bodies, but of the life of ſinne in our bodies. So when our Saviour ſaith, *If thine eye offend thee, plucke it out, &c.* Hee meaneth not that wee ſhould mayme our bodies, but that by all meanes wee ſhould purge our corruption, which manifeſts it ſelfe in ſuch members; yea, though we eſteeme our corrupt affections as deare as our eyes. Theſe two parts of repentance are alſo called, Putting off the old man, and putting on the new Man, &c. Whereby is ſignified, that as willingly as a man puts off his old filthy ragges, to bee clad in ſweet and rich attire; ſo ſhould wee willingly put away ſinne, whereby we are

deformed, and labour to follow righteousnesse, which is a part of our beauty in the sight of God.

Whereas some make three parts of repentance: First, Contrition: Secondly, Confession: Thirdly, Satisfaction; they deceive the simple. For a man may have all these, and yet bee damned, as is manifest in *Judas*, who grieved, confessed his sinne, and brought againe the thirty peeces of silver, and yet was a reprobate. These maybe necessary parts of Discipline enjoyned to sinners, to testifie their remembrance, as in ancient times; but the essentiall parts of repentance, are perpetually mortification of the old man, and vivification of the new.

Mat. 27. 33.

If you shall desire to know the manner, how God worketh repentance, understand that

first

first by preaching of the Law, and sometimes by crosses, punishments, &c. the conscience is terrified for sinne, and is sorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwise. Then, by the promise of the Gospell, the conscience is cheer'd through the gift of God, in assurance of mercy; the sense whereof breeds another sorrow, different from that wrought by the Law, called godly sorrow, which is, when wee are grieved for sinne, not so much because of the wrath following, as because thereby wee have offended so gracious a Father: and then followes repentance, which is a changing of the heart, and purpose unto a continuall care and endevour to hate all evill, and to avoyd it; to love all goodnesse 2 Cor. 5. 7. 10

and to follow it. So that repentance properly is the effect of the Gospell, not of the Law though the Law be necessary to prepare us thereunto. And hence wee say it is an effect of Faith, which purifies the heart. Concerning the practice of repentance, see the Booke called, The Nature and Practice of Repentance, written by our worthy Master *Perkins*.

Vse 1. Beware of a wonderfull subtilty of the Devill, whereby hee carries multitudes to Hell; which is, when men and women are perswaded, that if they can sigh, sorrow, and weepe for their sinnes, that then they truly repent; when *Ahab* and *Iudas* did thus much, and yet fry in hell. There is sorrow caused by the Law, which may be in a Reprobate, whose

sorrow

ſorrow is like the ſorrow of a Theefe, and whoſe teares are whoriſh teares: for as theſe being taken in the manner, many times hang downe their heads, and weepe and waile for feare of the preſent puniſhment, which when it is over, they returne to their former courſes, their hearts not being changed; ſo, many grieve by the preaching of the Law, and yet their hearts remaine as corrupt, and as willing, (if it were not for the Law) to ſinne, as euer before; whereas the godly ſorrow, which commeth from the Goſpell, changeth the very inclination and purpoſe of the heart to hate ſinne, and loue goodneſſe, and to continue increaſing in ſuch grace, though there were no Law to condemne, nor hell to torment. Examine then thy

repentance herby, and by the notes.

2 Cor. 5. 11, &c. Psal. 34. 14. Esa. 1. 16, 17.

Vse 2. Remember that the summe of a Christians duty, is, To *Eschew evill, and to doe good*; and deceive not thy selfe with those same halfe Christians, whose furthest obedience is to keep themselves (not unspotted, for they regard not spots) but undetected of grosse evils, such for the which men are carried to the Iayle; who, though they abound with small faults (as they terme them) having prophane hearts, and destitute of love to the truth, and doe no good, think themselves among the forwardest of such who shall be saved. But soft; the first step to Heaven, in the practice of obedience, is to depart from evill: But he that sets but one step, (and that an ill-favoured one too) is never

neuer like to come there: mend that ſtep, and depart from all evill, and ſtep againe, doing the good, and ſo walke on, and then the reward is thine. If thou holdeſt not up thy hands to any ſtrange god it is well: but if thou worſhippeſt not the true God, thou canſt not be ſaved. If thou ploweſt not, and goeſt not to Cart on the Sabbath day, it is well: but if thou doſt not the duties of the Sabbath in the publike and private worſhip of God, thou mayſt be damned. As therefore wee doe not content our ſelves that no weeds bee in our Gardens, unleſſe there bee good Hearbs and Flowers: So we muſt not only be voyd of evil, but filled al ſo with the Fruits of Righteovſneſſe: being not privative onely, but poſitive Chriſtians. But alas! what

Phil. 3. 11.

then shall become of them, which have not yet learned to set the first steppe, to leave their drunkennesse, swearing, lying, whoredome? How farre are these from true Christians? How farre from Heaven? How neare to Hell, &c.

Use 3. Note, that repentance and true conversion is a worke of great difficulty: For sinne cleaves too fast untous, sitting as close as our skinne, and is so familiar to our nature, that till GOD perswade the heart by the worke of his Spirit, it is as easie a matter to perswade a man to leave his sinnes, as to get him to endure his eyes to bee pluckt out of his head, and his limbs to be torne from his body; therefore called Mortification, and crucifying the flesh with the lusts, &c

It is not a ſigh and away, and now and then a few ſorrowfull words will ſerve the turne. No, ſinne is impudent, and will never out till it be kild, and caſt out. If thou makeſt account that Repentance is an eaſie work, thou haſt not yet repented as thou ſhouldeſt doe. Goe to, Remember thou muſt mortifie ſinne, and deſtroy it: It is a Serpent in thy boſome, kill or be kild: If thou killſt not it, it wil kil thee; even thy ſoule, &c.

Qu. What is the meaſure of Sanctification which wee attaine to in this life?

Anſw. *This grace is not perfectly finiſhed in this life, bnt here it is onely in part.*

Ro. 7. 18, 19. 1 Cor. 13. 8. 12.

Expli. There are two ſorts of benefits which we receive by Chriſt: One, of ſuch which are out of our ſelves:

as

Phil. 3. 13. Iohn 3. 1, 2

as Redemption, Iuſtification. Another of ſuch which are in us, as Sanctification, Converſion. The firſt ſort are perfected in this Life: as, *Now we are the ſonnes of God: So now we are elected, juſtified, redeemed.* The ſecond are not perfected in all their degrees, but onely beganne: *Wee are perfectly redeemed,* underſtand (in regard of the Price, for wee looke for the redemption of our bodies:) *Wee are perfectly juſtified* (in regard of Chriſts righteouſneſſe, and the ſentence, for we pray for more feeling of it: and theſe ſhall bee more fully declared at the laſt day.) *Wee are imperfectly ſanctified*; there remayning even in the beſt, a great deale of corruption, which luſteth againſt the Spirit, and often maketh them bitterly

to mourne: as in the example of *Paul*. Rom.7.22.

In ſinne are two things: The guiltineſſe, and the viciosity. The guiltineſſe is taken away by the imputation of Chriſts righteouſneſſe; and this ſo perfectly, that God imputes no ſin to the juſtified perſon, but accounteth them as righteous as the very Angels (in regard of imputation of ſinne) becauſe they are clothed with the moſt perfect righteouſneſſe of Ieſus Chriſt.

The viciosity of ſinne is alſo taken away out of them, which are juſtified by the grace of ſanctification and regeneration: not quite and utterly, in this life, but onely in part: not that it ſhould not at all bee in us, but that it ſhould not hurt us. From the remainder of this viciosity, it being not totally aboliſhed, is that darkneſſe and

and Rebellion, with the which the minds and wils of the Regenerate are so much cumbred, and also those manifold actuall sins, which they so often commit. This is that thorny and pricking Canaanite, which GOD in his wisedome hath left in us for our Exercise, that wee should continually wage warre with it, and mortifie it: Though therfore it might be said that GOD cannot see sinne in them which are justified and regenerate in the first respect: yet in respect of the vicioſity of sinne so to affirme, were false, and dangerous: For it is in us; and GOD correcteth us for it; and never purposed or appointed utterly to take it away, and to restore unto us an absolute purity during the tearme of this life.

Vse 1.

Vſe 1. Our Sanctification cannot juſtifie us, becauſe imperfect.

Vſe 2. The life of a godly man is continually repenting to his dying day. As a man that buyes an old houſe, is alwayes mending it; So the true Chriſtian, becauſe he diſcovers alwayes new corruptions, is alwayes mourning, repairing and mending ſomewhat. Doe with thy conſcience as women do in dreſſing up their houſes, they ſweepe, and rub, and bruſh every day, becauſe every thing gathereth duſt; and ever and anon they are renewing, and ſtrewing new Hearbs and Flowers in their Windowes; even ſo, becauſe we alwayes are gathering ſoyle through the corruption that is in the World; wee muſt alway be waſhing, clenſing, and purging our hearts, and ever and

and anon bee adding new graces unto our former received. He that gives over his practice and care, as if he were holy enough, gives a shrewd testimony, that hee hath no true holinesse in him: for the nature of true grace is to be increasing; and true Christians are like the morning light, which is brighter and brighter unto perfect day.

Prov.4.18. 1 Pet.2.2. Psal.58.39. Buke 11.13. Rom.10.12. Iames 1.6.

Quest. What helpe then should a man use to hold out, and increase in sanctification?

Answ. *There are two principall meanes of furthering us this way: The conscionable using of the Ministry of the Word and Sacraments, and devout prayer.*

Quest. What is Prayer?

2 Chro.6.21 Iohn 4.21. Rom.8.26. Mat.21.22.

Answ. *Prayer is a worship of God, whereby, through the Spirit, in the name of Christ, beles-*

beleeving, we aske of God only things needfull, and also give thanks for that which we have received.

Ioh.16.23. Pſal.50.51. Mat.7.7. Coloſ.4.2. Exod.14.15. Mat.18.8.

Explica. I ſhall not need to bee long in this, of the which ſo many have ſo worthily written: Only remember, that not onely the voyce but the affection of the heart is prayer; yea, without this, the other is not praying, but babbling, a dead ſacrifice not acceptable: For God ſpecially requireth the heart: Concerning which, know, that, Firſt, it is a gift of the Spirit: Secondly, that God onely is to be prayed to: Thirdly, and that in the name of Chriſt: As Incenſe might be offered onely on the golden Altar: ſo it is CHRIST onely which ſanctifieth, and maketh acceptable our prayers: Fourthly, that wee beleeve: Fifthly,

Pro.23.26. Rom.8.15. Mat.4.10. Ioh.16.23. Rom 10. 14. 1 Iohn 6.15.

Fiftly, that we wisely consider the things, and persons, we are to pray for: Persons, for all Men, while they are living, and till we know they have sinned the sinne unto death; Things, are either Gods glory, our owne salvation, or onely things belonging to this life and the body. The two first must bee begged absolutely: the other under condition of GODS will, and (because they are transitory) transitorily: Sixthly, that wee also be thankfull.

1 Thes.1.5. 17,18.

Vse 1. Pray neither to, nor by Saints or Angels, nor for the dead; who either are in Heaven, and so thy prayer is needlesse; or in hell, and then impossible they should be delivered: When therefore thou hast occasion to mention thy friends, or any departed; say not,

God

God have mercy on their ſouls, or God bee with them; For though, I confeſſe, that the words be very good, yet they are herein abuſed, as is the name of GOD, which is good, abuſed by too much wicked ſwearing: And it ſavours of groſſe Ignorance, and Will-worſhip, becauſe we have neither commandement nor promiſe for ſo doing: alſo it wants Charity towards the dead, to whom we would ſeeme therein to be very charitable. For when we pray that GOD would have mercy on them, &c. it ſhewes, that wee thinke (if wee know what wee ſay) that they want the mercy of God. Better a great deale to ſay, *Who is, I truſt, with the Lord*, or ſuch like, than to pray for them.

Vſe 2. Becauſe Prayer is an acceptable ſacrifice to God: 1 Theſ. 5. 17

Pſal.14.4. Pſal.70.6. Ier.10.25.

God: Remember the Commandement, and pray often, publikely, privately: It is an evident note of one very prophane, not to uſe prayer: And the plagues of God follow ſuch. There are ſix things neceſſary to prayer, beware thou wanteſt none of them: Firſt, *Faith*: for thy helpe herein, remember the Commandement and the promiſe, and beleeve. Secondly, *Reverence*: for thy helpe this way conſider the great glory to which thou prayeſt. Thirdly, *Humility*, for to ſuch God gives grace; helpe thy ſelfe hereby, looking into thine owne boſome, and conſidering thine owne corruptions and ſins. Fourthly, *Holy affections*: here helpe thy ſelfe with the practice of Repentance, hate ſinne, which dulleth our prayers, and quencheth the heat

heat of them, as water quencheth fire, and keepe a good conſcience. Fiftly, *Fervency*; here thou haſt two notable helpes: firſt, the ſenſe of thy owne miſery, in regard of ſinne the puniſhment of it, and the malice of the divell, which if we conſider, will make us cry aloud, as priſoners cry to the Iudge for mercy: ſecondly, the conſideration of the great good thou receiveſt by prayer: For the Spirit is given by prayer: by prayer deliverance, increaſe of Sanctification, glorious inward feelings, even all good things. As *Moſes* face ſhone when hee had beene with GOD in the Mount, and as *Peter* was rap'd in prayer: So if ever we ſhine in grace, and are raviſhed with inward feelings, it is in prayer. Laſtly, *be Thankfull*: when we are in neceſ-

Pſa. 26. 6.
1 Ioan 3. 22.

Luk. 11. 31.

Acts 10. 9.

neceſſity, wee have many words, and have never done, but when we have received, as full veſſels, we have ſcarce a word to ſay: We goe to God, as men goe to the River, alwayes to fetch, and as when we have filled our veſſels, we turne our backes; ſo when we are bleſſed with our deſires, wee turne our backes with thoſe Lepers, ſcarce one of ten returneth to give thankes. We pray oftner than we give thanks, becauſe we are more affected with the ſenſe of our wants, than of the glory of GOD, and of that wee have received. Here helpe thy ſelfe; Firſt, by conſidering the greatneſſe of the benefits which thou enjoyeſt, as if it be but thy ſleepe, or ſight, or ſuch like; thou thinkeſt, it may bee, theſe are but ſmall things; Aske him that is blind,

blind, him whoſe eyes God holds open but three or foure nights together, then ſhalt thou ſee the greatneſſe of a gift by the want of it. Secondly, by remembring the Commandement. Thirdly, becauſe thanked-for grace increaſeth: thankes for one good turne, is a good introduction for another. Fourthly, GOD highly eſteemes of it. Fifthly, it ſhall bee our ſpeciall practice in heaven; inure thy ſelfe therefore unto it, even in this life, &c.

Pſal. 50. 23.

Queſt. What if we obtaine this grace of Sanctification, and continue in it?

Anſ. *Then we ſhall be ſure to have Eternall life.*

Mat. 5. 8. Heb. 11. 14. Rom. 6. 22.

Explic. There is nothing more ordinary in the Scriptures, than that ſuch ſhall be bleſſed, which endevour to

to holineſſe; which muſt not be ſo underſtood, as though we could merit thereby Eternall life: but we muſt underſtand it as a condition, neceſſarily required in ſuch (being of diſcretion) which ſhal be ſaved. By which ſpeeches is not meant to ſhew why a man is ſaved, but who they are which ſhall be ſaved.

When therefore eternall life is called a reward, it is not meant, as though wee could deſerve it by our good workes; no, not by our faith; but by reward is meant, a free gift, or a gift due by covenant or promiſe. For there is a double reward; due, or undue, and free: the firſt properly, the ſecond improperly ſo called. That which is due, by order of Iuſtice, for the dignity of the worke, is properly a debt, or due reward:

that

That alſo is ſo called, which is due by favour, and by promiſe. To our good workes is eternall life as a reward due; not the firſt, but the ſecond way: For GOD hath made himſelfe our debtor, not by receiving from us, but by promiſing to us.

So that if you take debt or reward, properly, wee affirme, that nothing is due to our beſt workes: for there are foure things neceſſary to make a worke meritorious in the firſt acception of debt: firſt, that the grace whereby wee doe it, bee our owne: for if wee receive it from another, it is againſt reaſon, that hee that gives, ſhould thereby bee indebted to give more: *But wee have no grace, but we have received it.* 1 Cor. 4. 7

Secondly, it must not be due, or duty to performe it; for that is contrary to merit; but all that we are able to doe, if it were more, is due, in regard of Creation, and Redemption. Thirdly, it must bee profitable to him, to whom it is done: but God is not benefitted by us. Luk.17. 16. Psal.61.2. & 50.11,12, 13. Fourthly, it must be proportionable to the reward: but so are not our best workes. Rom.8.18. Therefore it is well called of the Apostle, Rom.6.13. *A free gift of God.*

This further remember, that we teach good workes to be necessary to salvation; but not as causes thereof, but as the way thereto, as *Bernard* said.

Quest. What is eternall life?

Answ. *Eternall life is that glorious and most happy estate, in which the soules*

the Elect are in Heaven after this life, and in which their bodies and ſoules ſhall bee at the day of Iudgement; the contrary whereof is eternall death.

Mat.25.46. Iohn 27.22, 23,24. Rom.2.10. 1 Cor.2.9. Iohn 10.28. Heb.13. 14. 1 Iohn 2.23. Luke 16,22. 23. Mat.25.41. 2 Theſ.1.4. Gal.2.10. Epheſ.2.17.

Queſt. What is eternall death?

Anſw. *Eternall death is the moſt horrible condition, in which the Reprobate ſhall be for ever in Hell, with the divell and his angels; in their ſoules preſently after their bodily death, and in body and ſoule together in the day of Iudgement.*

Explica. There are three kinds of life; Firſt, naturall of the body, in the union of body and ſoule: Secondly, ſpirituall of the ſoule, in the union of it with GOD and CHRIST; whereby Chriſt is ſayd to live in us. Thirdly, eternall of body and ſoule, whereby the Elect live and

reigne for evermore in the Kingdome of Heaven. The first is common to the reprobates, with the Elect: the other two are proper to the Elect. Death is also threefold: First, naturall of the body, in the separation of body and soule, called naturall; not that it doth properly proceede from nature, for it is the effect of sinne, but because it is according to corrupt nature, by the justice of God. Secondly, spirituall in the separation of the soule from God whereby sinne lives and reignes in the wicked, being said also to be dead in sinne. Thirdly, eternall, whereby body and soule shall bee for ever separated from GOD and CHRIST, and live with the Divell in eternall torments; which kind of life is called death, because it were ten thousand times better not

to

to live at all, in respect of themselves, than in such endlesse, easelesse & remedilesse misery.

For this terme, to live ever, may be considered, either in respect of the creature as it is, and continueth by the power of the Creator, and so the wicked shall live eternally in Hell, or in respect of the adjuncts of life, or the affection which the creature shall have toward the Creator, and the favour of GOD in CHRIST, and so the Elect shall only live.

The happinesse of this estate is such, that whatsoever we can love, wee shall have, and we shall desire nothing that we have not. God shall be unto our Understanding, a fulnesse of light; unto our wil, a multitude of peace; unto our memory, a conti-

nuation of Eternity: whatsoever is begunne in Grace, shall bee perfectly finished in Glory; wee shall see GOD without intermission, know him without error, love him without offence and praise him without ceasing.

It is not unprobable that we shall know one another in the Kingdome of Heaven, but, after a heavenly manner. for the knowledge which is gotten in this life, is seated in the minde, into the which (being separated) no forgetfulnesse can fall: and therefore one said, *Let us learne that on earth, the knowledge whereof may persevere with us in heaven.* Neither is it unprobable that there shall bee different degrees of glory among the Saints; given for the merit of Christ, but according to the measure of grace

Hierome.

and

and goodneſſe wrought in, and by them in this life.

In a word, the happineſſe of the one eſtate, and the miſery of the other is ſuch, as no tongue is able to expreſſe, no heart able to conceive: All the glory and ſplendour of this life, being ſcarce a ſhadow of the glory to be reveiled: the firſt fruits whereof are in this life, in the peace and joy of a good conſcience, which though it be unſpeakeable, and as a heaven upon earth, yet is no more, nor ſo much to that which ſhall be, than a handfull of corne is to a field of a thouſand acres. So alſo the torments which wee can any wayes deviſe to be inflicted upon man in this world, being but a flea-biting to Hell, and a ſparke of that flame which the damned there ſhal endure: and yet when wic-

Rom.14.17. 1 Ioh 3.1,2.

ked men feele the flashing of it in their consciences, in the middest of all their worldly pleasures, they are horribly confounded, as in the example of *Cain*, *Saul*, *Balthasar*, *Judas*, and as *Salomon* signifies, *Prov.* 18. 14.

As there are but two Estates, so but two places, Heaven and Hell: As for a third place, called Purgatory, neither doe the Scriptures mention it, neither can the devisers, and first Founders of it, the Papists, tell what to make of it; and therefore wee acknowledge it not. For though the Papists have made Purgatory an Article of their Faith, in their Tridentine Conventicle, in the yeere 1546. the Doctrine whereof being never before in any Councell allowed (that of Florence about 1440. onely excepted) yet

yet they have not defined the place and situation thereof. But I see no reason why they which can make Accidents consist without a Subject, should not be able to define the place of that which is no where.

Vse 1. Seeing such torments remaine for them in Hell, which repent not of their sinnes, use all possible care that thou come not there; Helpe thy selfe against sinne, and all damnable security in it, by thinking of the torment following. In regard of thy selfe, it had beene better thou hadst never beene borne, than to have thy abiding with those ugly Fiends in that same everlasting Fire and Brimstone: Let not therefore the bitter pleasures of sinne deceive thee: knowest thou not it will be bitternesse in the end? The end of thy

Drunkennesse, Whoredome, Lying Pride, Sabbath-breaking, Negligence in the service of God, Contempt of the Gospel, &c. will be more bitter than Wormewood or Gall, when the very dregges of the wine of the fierce wrath of God shall be powred out against thee for those thy sins. Is sinne sweet? But death is bitter: remember it; Thy sin, and the pleasure of it is short; but the shame and torment following, is without end, and that in Hell, where one minut of torment shall swallow up the very memory of all fore-past pleasures; Labour to thinke often of Hell, it will be some meanes to keepe thee from thence, &c.

1 Tim. 1. 1. Rom. 2. 7.

Use 1. Is life eternall such a happinesse? then live godly, for that is the way to it. It is our duty to live godly, though

though no reward were propounded: but when our endevours (which yet are weake) shall be so beyond all proportion, rewarded with such an eternall weight of glory, how should it whet on our care, and spurne us forward to please such a God, who is so rich to them which feare him? How should it provoke us to labour to bee entertained into his service, whose servants, after a little obedience here performed, are made Kings and Queenes in Heaven for evermore? Who would not be willing thorow fire and water, and all the miseries of this life, to goe to that heavenly *Ierusalem*, the Citty of Saints, to have eternall fellowshippe with the Angels, Patriarkes, Prophets, Apostles, Martyrs, and all our deare friends, which have beleeved:

beleeved: yea, with Iesus Christ our Princely Redeemer, in the glory of the Father? If thou hast prophanely said, or thought, What profit shall I have if I serve God? See here, and be ashamed: for such as serve God, shall partake of the sweetnesse of *Abrahams* bosome, of the delights of Paradise, of the melody of their Fathers house, of their Masters Ioy, that fulnesse of Ioy of the Rivers of pleasure for ever, of an Inheritance that never fadeth, but is immortall in the Heavens; where whatsoever we can love we shal have, and we shall desire nothing which we have not; where there is so much happinesse, as neither the eye hath seene, nor heart can thinke. What mayest thou thinke of thy selfe, which livest so, as if heaven and the

loves

joyes therof, were not worth the while? Doſt not thou love and labour for this tranſitory and miſerable life? Why not then much more for that which is permanent, in happineſſe unconceivable? O! if thou kneweſt the good that followeth piety, and the terror of that death that followeth ſinne; it would make thee willing to redeeme that life, though it were with a thouſand yeeres torment even in Hell; which now is offered to thee by a ſhort continuance in holy obedience. Thou ſeeſt the way of life and death: There is great difference betweene Heaven and Hell, betweene endleſſe joyes, and endleſſe torments; betweene the fellowſhip of CHRIST and his holy Angels, and the ſociety of the damned and the Divels: Bee wiſe, and

and choose the way of life, &c.

Question. But doe you thinke indeed, that there shall be such a day of generall Iudgement which you seeme to speake of?

Answ. Yes, I verily beleeve that GOD hath appointed a day wherein hee will judge the world in righteousnesse by the man whom he hath appointed, that is, by Jesus Christ, who shall separate the Elect from the Reprobate, adjudging them to eternall Life, these to eternall death.

Acts 17.31. 2 Cor.5.10. Rom.14.10. 12. Heb.9.27. Iud.14.15.

Explica. As the Scriptures doe infallibly teach, that there shall bee such a day of Iudgement, wherein the Church shall bee crowned with eternall and full glory: and the Divels and wicked men sentenced unto eternall Condemnation; so also by an

an invincible Argument, drawne from the Iuſtice of GOD, the ſame may bee concluded. It is juſt that the promiſe of God ſhould be made good to the righteous, and his threatning to the ungodly: which becauſe it is not here, muſt needs even for the juſtice and truth of GOD be executed in another world; *Doubtleſſe there is a reward laid up for the Righteous; Doubtleſſe there is a GOD which judgeth the Earth.* 2 The. 1. 6, 7 Pſal. 58. 11.

The Iudge ſhall bee the whole Trinity, in regard of the decree and authority: but *Jeſus Chriſt* the Mediator, in regard of the viſible Act, Promulgation, and execution of the Sentence, who ſhall come from Heaven in Majeſty and great glory, attended upon with innumerable

Mat. 25. 34. 41. Tit. 3. 11.

merable Saints and Angels, and is his Humane Nature wherein hee ſuffered, performe the ſame: pronouncing the definitive Sentence according to S. *Matthewes* Goſpell: The effect of which two Sentences are even now to be diſcerned in the Court of Conſcience: for the godly doe receive here abſolution and certainty, and the wicked have their mortall Sentence even in their owne breſts: but this is ſecret, and the equity of it appeares not, and the profane thinke themſelves wronged: but then the mouth of all wickednesſe ſhall bee ſtopped: and it ſhall bee openly manifeſted, that the Elect are juſtly ſaved, and the wicked juſtly damned, their workes being ſcanned by the Bookes, and their faith and infidelity therby appearing.

The

The perſons to be judged, are all mankinde, ſmall and great, who by the dreadfull ſound of a Trumpet, ſhall be ſummoned to appeare: neither is it poſſible not to appeare; yea, the very Devils are reſerved in chaynes unto the Iudgement of this great Day. The matters to bee tryed, are the Deeds, Words, yea, Thoughts; whatſoever wee have done in our bodies, good or ill: And for a preparation, the heaven and earth ſhall be conſumed with fire: the heavens paſſing away as a ſcrole, the elements melting with fervent heat, and the earth burning with the workes that are therein: whereby is not meant, that the ſubſtance of the Heaven and earth ſhal be annihilated, but onely the figure changed, and the vanity purged out. The comming of the Iudge ſhall

2 Pet. 3. 7. 10

shall be sudden: the signes of the comming many: The particular day and time not knowne, nor to bee inquired: But the day wherein this shall be, shall be the last day.

Rom.8.11. 1 Cor.7.31.

Vse 1. This is a singular comfort to the Elect, that there shall bee a day wherein they shall have righteous Iudgement, though heere they bee despised and condemned before men. Then also shall appeare, to the confusion of the wicked, their labour hath not been in vaine. And certainely, what can bee more comfortable than to bee judged by him, who is our Advocate, and hath redeemed us by his blood? Let us therefore lift up our heads, with trust in him, because our Redemption draweth neare; Let us love, looke for, and haste

haſte to his appearing, ſaying, and praying with the Church, *Come Lord Jeſus, come quickly.* Rev. 22. 20.

Vſe 2. This a terrible and blacke day to the wicked, who have not repented, for they muſt appeare before the tribunall ſeat of IESVS CHRIST, there to anſwer for all their ſinnes, even ſuch which the eye of man could never diſcerne: All ſhall be laid open then, and they ſhall ſmart for all. Knowing the terror of this day, we ſhould be perſwaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which ſhall be throwne upon the wicked, will not move, nothing will move. The day of *Sodom* was a grievous day, but nothing to this day, which ſhall bee grievous to drunkards, ſwearers, uſurers,

usurers, whoremongers, &c. but specially to contemners, and enemies of the Gospell. If thou hast beene such a one, how wilt thou indure the countenance of the Iudge, which is even Hee, whose Blood, Word, Sacraments, Ordinances thou hast despised, deriding the professors of his Gospell? O let not this day take thee unawares. Prevent the wrath which shall be then revealed. Then it will be too late to cry for mercy, for that is a time of Iudgement. Now is the day of Salvation: if thou beest sensible of those terrors, and the hellish torments following, make good use of it.

2. But if the soules of the Elect go presently after their death to Heaven, and the Soules of the Reprobate to hell, what need a generall Iudgement?

Answ.

Answ. *There must bee a generall Judgement notwithstanding, both that the justnesse of such particular Judgement may bee made more manifest to the glory of GOD, and that the whole man, consisting of body and soule, may receive the due reward.* 2 Cor. 5. 10.

Qu. Doe you then thinke that the bodies of men shall be restored at the day of Judgement?

Answ. *Yes verily, I beleeve the resurrection of the body, according to the Scriptures.* Acts 24. 15. 1 Cor. 15. 12. &c.

Explica. We are firmely to hold the generall resurrection both of good and bad; for the good shall not onely rise, though they shall rise onely to eternall life: in which regard they are sayd to be the children of the Resurrection. The wicked Luke 20. 36.

shall

shall also rise, but because they shal rise to receive their full torments, they are not so called. Both shall rise, but in a double difference: first, of the efficient cause, for the good shall rise by the power of CHRIST their head. The wicked, by the power of Christ, as Iudge of quicke and dead, by the vertue of that Sentence; *In the day thou eatest thereof, thou shalt dye the death.* Secondly, of the end: for the righteous shal lrise to glory, the wicked to shame and perpetuall contempt.

Gen.2.17.

And note this carefully, that those very bodies, in which both just and unjust lived here, shall bee raised and restored, as appeareth by the Scripture: *This corruptible shall put on incorruption.* This, that is, This same

Dan.12.2. Joh.19.27. Iohn.5.28.

same in number, as if hee had clapt himselfe on the brest. Now though this seeme unpossible to reason, yet it is not so to our Faith: whereby, considering the power of GOD, wee know, that hee is able to restore the body, though burnt to ashes, devoured by wilde beasts, or turned to dust, as hee was able to create them and all the world of nothing in the beginning: And this the justice of GOD requires; namely, that that body which sinned, should bee punished, and not another; and that that body which hath beene tortured heere for the profession of his Name, should be crowned with glory at the last day.

Mat. 10. 28. 2 Cor. 5. 10. 1 Cor. 15. 53

The bodies shall rise the same in substance; but the bodies of the Iust shall bee immor-

Immortal, Incorruptible, Spirituall; not in substance, but in quality or condition; not needing meanes of bodily nourture, nor subject to infirmities, but powerful, firme, strong and impassible, nimble to move as well upwards, as downewards; voyd of all deformity, and uncomelinesse; glorious, of perfect stature; without the use, though not without the difference of Sexe. The bodies of the unjust shall rise Immortall also, and incorrupti ble, but passible, to endure the punishment inflicted upon them.

Mat. 13. 43. Mat 22.30. 1 Cor.15.

The manner of the Resurrection conceive to bee thus: On the last day Christ shall suddenly come in the clouds, in that visible forme in which He ascended, and shall send his Angell with a Trumpet, at the sound wher-

Mat.24.31. 1 Cor.15.31.

of

of, first they which are dead, shall be rayſed, and then thoſe which are living, ſhall be in the twinkling of an eye changed. 1 The. 4.15, 16.

Vſe 1. If in this life onely we had hope, we were of all men the moſt miſerable; but we looke for a day, when our vile bodies ſhall gloriouſly riſe, and be made like the glorious Body of our Lord IESVS CHRIST; comfort thy ſelfe againſt thy calamities with this: This upheld *Iob* in the day of his ſore trouble: So in the troubles of the Iewes under *Antiochus Epiphanes, Many were wrackt and would not be delivered, becauſe they looke for a better Reſurrection.* Let this alſo comfort us againſt the loathſomeneſſe of the grave, in as much as though our bodies be laid downe for a time in the duſt, they ſhal yet 1 Cor. 15.19 Phil. 3.21. Iob 19.25, 26, 27. Acts 12.

after be restored to life and glory.

Vse 2. Remember that even that body which thou hast used as a weapon and Instrument, to Lying, Murder, Vncleanneſſe, Theft, Pride, and all manner of unrighteouſneſſe, ſhall riſe againe: and as thou haſt done in the ſame that which thou ſhouldeſt not; ſo ſhalt thou receive in the very ſame, that which thou wouldeſt not: And if thou beeſt a Beleever, remember that that very body of thine which hath been unto thy ſoule, an inſtrument of righteouſneſſe, and which for righteouſneſſe ſake, hath endured griefe, ſmart, or contempt, &c. as it hath taken part with the ſoule in mortification, and in the affliction ſo ſhall it alſo partake in the bleſſed conſolation to be revealed in the laſt day.

Que

Queſt. You ſay that God was the Redeemer and Sanctifier of his Church: Doe you not beleeve that the Redemption, Iuſtification, and Sanctification, which you have ſpoken of, are univerſall, and belonging to all?

Eph. 5. 3. &c. 1 Cor. 12. 12, 13.

Anſw. *No: I verily beleeve that thoſe graces belong onely unto the Church.*

Queſt. What is the Church?

Anſw. *By Church, I meane the Holy Catholique Church, which is the whole Company of them which are from everlaſting predeſtinated to eternall Life, and which, in time, are called by the Word, and ſanctified by the Blood and Spirit of Ieſus, and this is but one; part whereof is Triumphant in Heaven, and part Militant on Earth.*

Explicat. As in our usuall Creed we are taught to beleeve the holy Catholique Church to bee the company of Saints, which have Communion or Fellowship in the grace of Remission of sinnes, and the resurrection to eternall life; So it is manifest, that such onely are the Catholike Church, and that such graces are proper and peculiar unto them: As the Scriptures doe every where restraine these benefits to Beleevers onely, and to the Church: To beleevers, *Joh.* 3. 16. & 5.24. & 6.40. 47. *Act.* 10.43 *Joh.* 12.46. *Rom.* 3.22. *Gal.* 3.22. To the Church *Mat.* 1.21. *Joh.* 10.15. & 15. 13 & 17.9. 19. Now whereas in divers places, the Scripture speaketh with a generall note: *That Christ dyed for all*, and *that God loved the World*, and such like: Such

place

places must be understood, some of the sufficiency of Christs death for all, not of the Efficacy which is only to Beleevers: Some a precept universall, whereby all are commanded to beleeve: Some of the publike Ministery of the Word, whereby grace is offered to all: some collectively, to signifie, that the benefit of Redemption extends it selfe to Gentiles as well as to Iewes: or distributively, signifying that some of all Nations, conditions, ages, sexes, have that benefit, not that every singular of all kindes, but the kindes of all singulars, are made partakers thereof. So then, not the world, that is, not every man and woman in the world, have interest in the blessing of CHRIST, but onely the Elect of God. Rom. 11.7.

This Church is called holy, partly, becauſe it is cloathed with the righteouſneſſe of the Church imputed, and partly, becauſe it is governed by the Spirit of CHRIST, by the which every member thereof is quickned, and made able in ſome meaſure, in truth, to hate ſinne, and to love, and follow that which is good: It is called Catholique, that is, Vniverſall; becauſe all the Saints, and Elect of all times and places, doe belong unto it as to one Body: And that we profeſſe to be One, becauſe there is one Head, which is Chriſt, one Body, one Spirit, one faith, one hope, one love, &c. Part whereof is now in Heaven triumphing, which are the Soules of the Saints departed; and part fighting & militant here on earth, in the Spirituall warfare, againſt the world,

Ephes. 4. 4.

world, the flesh and the Divell.

Use 1. All happy-making promises are made onely to the Church; All shall not be saved; labour to be of the number, whose are the promises, if thou wouldst bee saved.

Use 2. It is a great comfort, that of all sorts of men, some are of this Church, which is washed with the Blood of IESVS, the Gentile as well as the Iew, the Servant as well as the Master, the poore as well as the rich: For there is no respect of persons with God, but in all Nations such as feare him, are accepted, be they one or other: As God respects none for their riches or great place; so he rejects none because they are poore and base. Indeed in this world the poore have the least part; but in Acts 10. 34, 35.

Christs benefits, the Beggar (beleeving) hath as large and good right as the King: For wee are Citizens of a kingdome which is not of this world: God is not onely the God of the Mountaines, but of the Vallies also: And the Spirit bloweth where it listeth; yea, many times God breatheth Life and Grace on a poore contemptible wretch (as the world accounts) as on *Lazarus*, and passeth by such as goe in velvet coats, as *Dives*. Remember, Christ is not thine, because thou art rich, or great, or beautifull, but because thou beleevest. It is faith makes the poore Beggar as rich in CHRIST as thy selfe: for God hath chosen the poore also, to make them rich in Faith, and partakers of his Kingdome. Art thou rich? despise not the Beggar or pooreſt beleever.

Ioh. 18.36. Iames 2.5.

leever, who, if thou beleevest not, is better than thy selfe: and though in the things of this life (according to Gods Ordinance) thou hast the start of him, yet in Christ he is thy equall: for in Christ there is neither Circumcision, nor Vncircumcision, bond, nor free, &c art thou rich? Labour to be rich in faith, rather than in gold; for thou and thy money may perish, but by faith thou shalt be saved. Art thou poore? Comfort thy selfe: Thou hast a right in a heavenly inheritance, where thou shalt equally share with the greatest King; and let it provoke thee to so much the more care to please him in all things, who hath chosen thee so base, and called thee so unworthy. Col. 3. 11.

Vse 3. The Church of Christ is a holy Church. Marke

then. If thou beest not holy in heart and affections, in life and conversation, but a prophane wretch, thou art also a damned wretch: but if thou so continuest, thou art no part of this Church, for Christ hath chosen us, that we should be holy, and he hath called us with an holy making calling; Examine therefore thy selfe. The Church, by *Salomon*, is called a Garden inclosed, full of the sweetest Flowers and Plants: Now if thou beest a Blasphemer, a Lyer, a backebiter, &c. If these be the flowers which grow in thy Garden, thou art the Divels dung-hill, thou art none of the Church. The Church is called a Dove undefiled: If thou beest filthy, uncleane, a Fornicator, a Strumpet, an Vsurer, an Oppressour, Covetous, Cruell, Vumercifull, &c. thou

Ephes. 14.
2 Tim 1.9.
Can. 3.12,13

thou maist bee a member of the Kite, Vulture, or ravenous Cormorant, but not of Christs spotlesse Dove, which is his Church. The Church is the Body of Christ: If thou beest a Drunkard, Riotous, a breaker of the Sabbath, a contemner of Religion, and such as doe professe it, &c. thou art a limbe of the Divel, not a member of Christ, unlesse thou wouldest make the Body of Christ a monstrous body, like the Image of *Nebuchadnezzar*, which was part of Gold and Siluer, part of Iron and clay. Remember then, Christ is the head of his Church; if thou receivest not grace from him to sanctification, thou art none of his. Christ is the King of his Church, out of the Church the Divell reignes: If thou obeyest not Christ, but the Divell, how art thou then Christs?

Christs? Nay, how art thou not the Divels?

Queſt. You ſay that the Church is a company of ſuch which are predeſtinated to eternall Life: What meane you by Predeſtination?

Anſw. *By predeſtination of men, I meane the eternall purpoſe of God concerning Mankinde fallen and corrupted, whereby, for the ſetting forth of his glory, he appointed ſome to ſalvatiõ, with the meanes whereby they ſhould obtaine the ſame, which is called Election, and ſome to damnation, which is called Reprobation,* Rom. 9. *throughout the Chapter.*

1 Thes. 5. 9.

Queſt. What is Election?

Anſ. *Election is the moſt free and eternall Counſell of God, whereby hee chooſeth ſome, which were falne in* Adam, *and predeſtinateth them to grace and glory by Ieſus Chriſt.*

Luke 10. 20. Rom. 8. 30. & 9. 4. 11. & 11. 5.

Queſt.

Queſt. What is Reprobation?

Anſ. *It is the moſt free Counſell of God, whereby he determined, not to chuſe, but to paſſe by ſome, ſalue in* Adam, *and to leave them in their guiltineſſe and corruption, and in the end to condemne them for their ſinnes.* Rom. 9. 11, 12. 2 Pet. 2. Iude 4.

Queſt. Doe you thinke that men were ordained to life or death before they were borne? Rom. 6. 11.

Anſw. *Yes verily that I doe.*

Qu. Doth not this bring in a neglect of all goodneſſe, and make for them which ſay If I be predeſtinated to life, I ſhall be ſaved, whatſoever I doe; If to death, I ſhall be damned in like manner; therfore I will live as I liſt?

Anſ. *God forbid: For we teach that men are not only predeſtinated to the end, but alſo*

to

to the meanes. They which are ordayned to Life, being also ordayned to Grace, whereby they obtaine it: and they that are ordained to death, being also ordained to be left in their corruption, that they may bee damned.

Ephes. 1.4.

Explica. That there is Predestination, which is an ordayning of a thing to this, or that, before it be extant, appeares in the Doctrine of the Providence of God. And that it is to be referred to men in the two branches of it, Election and Reprobation, is manifest in the Answers. To deny it, were to deny that wisedome in God, which wee attribute to Wise men, who thinke of nothing, but to some ends, which they have before propounded in themselves: Much more doth GOD determine aforehand, what he will doe, and why: appointing

appointing every thing the fit uſe to which it ſhal ſerve, and the certaine end to which it ſhall attaine, with the meanes leading thereto.

This Doctrine is to bee taught in the Church ſoberly and diſcreetly, according (not to the curious inventions of men) to the Scripture, in as much as the wiſdome of God hath revealed it, and then we are bound to take knowledge of it: And becauſe it is the very foundation and ground-worke of all our certainty and aſſurance in Chriſt, concerning heavenly things. Deut. 29. 29.

The order of Predeſtination I take to be this: Firſt, that God firſt purpoſeth his owne glory, which is the utmoſt end of all things: then for the effecting hereof, that hee purpoſeth to create the world; and in it man, whom hee purpoſeth to create

are perfect, but mutable; to suffer him to fall, and all Man-kind in him; and then out of Man-kinde falne, to chuse some in IESVS CHRIST, to manifest the glory of his mercy in them, and not to chuse the rest, but to leave them in their guiltinesse and corruption, to manifest in them the glory of his Iustice: For as it is Mercy to be elected in Christ and so saved: So it is Iustice to bee reprobated and forsaken. Here remember, that though we cannot speake, write, or conceive of the Will of God herein, but by setting downe one thing after another; yet there is no such thing in God: but after an incomprehensible manner he doth wil all these things at once.

We say that Election and Reprobation, are the free Counsell

Counsell & Purpose of God &c. Because we are stedfastly to acknowledge, that the Will of God is the first and principall moving cause of all things. For nothing can be, but God willing it to be, either by effecting it, or suffering it. I make the subject of Predestination in Election and Reprobation, to be Mankinde fallen and corrupted. Which I suppose, in the uttermost of my weake understanding, to be the safest and plainest way in this intricate & weighty Point; which mine Opinion I will be bold to set down, and to prove, as briefly and plainely as I can, willingly & with al due respect, submitting my selfe in this, and in all the rest, to the censure and Iudgement of the Learned, according to the Scriptures: I conceive then that in Nature, first God willeth a thing to be,

be, before he ordaineth it to this or that end: I doe not say that a thing must be extant before God determine of it, but that God willeth it to be extant; else Gods decree should be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kind in Election or Reprobation, he considered him, either standing in his created perfection, or falne from it: not standing; therefore falne.

The second proposition; that GOD considered not man standing, is proved by the whole tenor of the Scriptures, wherein God promiseth to such as stand, so long as they stand, the continuance of his favour, and therefore not to forsake them: Now so to promise, and yet while they stand, to decree

to

to forsake them, and that to damnation; I see no wayes to reconcile, and to save the honour of the truth of God. If any shall say, that such promises are made onely to such as are called: I flatly deny it: In as much as unto *Adam* standing in his integrity, such promise was made, inclusively in the prohibition, *Ge.* 2. 17 according to the nature of all Commandements. The prohibition or Negrtive including the precept or Affirmative; and the threatning against the sinne including the promise to obedience: And contrarily; If the Soveraignty and power of GOD be pleaded, I answer, That the argument followeth not from the power of God, unlesse they can shew the revealed wil of God for it in his word; which I am perswaded is impossible to be done, though they

Gen. 2. 17.

they ſhould bee ſuffered to inſtance in their owne concluſion. I doe acknowledge an infinite power in God to doe what he will; and an infinite right and authority to bring that power into act: But ſuch a power or right which impeacheth or fighteth with any other of the Attributes of God, is not to be granted.

If you aske, whether, when God had made man perfect, hee might not out of his abſolute Right have brought him to nothing? I anſwer, Yes: Even as a Potter hath power to daſh in peeces the veſſels which hee hath framed. But if you aske me, Whether, when GOD hath made man perfect, hee hath not power out of an abſolute conceived right, to reprobate him, hate him, and to ordaine him to damnation,

nation, while he ſtandeth in his uprightneſſe? Firſt, I admoniſh my ſelfe and others, not to preſume to underſtand above that which is meet to underſtand, but to underſtand acoording to ſobriety; and to remember that ſecret things belong to God, and things revealed, to us Secondly, I anſwer that as it is great preſumption for the creature, to determine the right of the Creator; ſo it is no leſſe boldneſſe, to aſcribe a right or power unto him, not agreeable to his revealed will And therefore I affirme, that unleſſe it were to bee ſhewed, that GOD hath revealed that hee will uſe ſuch an abſolute right, that it is not to be affirmed nor inquired.

Rom. 12. 13. Deut. 29. 29.

Further, againſt the pure Maſſe, or man ſtanding in his goodneſſe, it may thus be declared.

clared: First, it is undeniable, that the utmost end of Predestination, is the glory of GOD in the manifestation of his mercy in Election, and in the manifestation of his justice in Reprobation. Secondly, it is certaine, That the end moveth the Efficient or Agent; and that so farre foorth as it moueth, it selfe is in the kind and nature of an Efficient cause. From hence it evidently followeth, that Election is an act of GODS mercy, and Reprobation an act of his Instice, which is never without desert, as the other excludeth desert. So that as it is mercy, not onely that they which are elected are saved, but also that they which are saved, were elected: so it is Iustice, not onely that they which are reprobated are damned,

but

ut alſo that they which re damned, were rebroba-ted.

Beſides, if GOD con-ſidered man ſtanding, then he forſaking of *Adam* is the firſt act of Reprobation, which cannot bee, becauſe then the Elect ſhould bee reprobated, becauſe they were all forſaken in *Adam*. Therefore when GOD con-ſidered mankinde in election and Reprobation, hee con-ſidered them not ſtand-ing. And thus much for the proofe of the ſecond Pro-poſition: now we will prove the firſt maintaining the cor-rupted Maſſe, and not the naked, to be the ſubject of predeſtination.

The firſt Propoſition was, That in Election and Reprobation, GOD con-ſidered man either ſtanding in his created perfection, or fallen

fallen from it. The truth of this is grounded upon the Rule before mentioned, namely, that God willeth a thing to bee, before hee ordaine it to this or that particular end. Even as every object is before the act which is about the same: But man never was but in an estate of holinesse or sinne; therefore in one of those estates to be considered. They therefore which deny this Proposition, holding the naked Masse, must prove that there was such an estate of man; which I am sure is impossible. I would not therefore affirme that the naked Masse is the subject of Predestination; or that God passed by men only as they were men, and not as they were corrupt.

Further, it may bee thus argued against the naked Masse,

Maſſe. The ſubiect of Gods predeſtination is not a meere notion; but the naked maſſe is a meere notion: Ergo, the naked maſſe is not the ſubiect of Gods predeſtination. I know it is poſſible for us to abſtract man from his goodneſſe, or ill qualities: but it is onely in conceit: But that God predeſtinated a conceit of men, or notions onely of men, I thinke was never yet affirmed.

Beſides, it is agreed on all ſides, that the firſt act in Reprobation, is a purpoſe to paſſe by, or to forſake. From hence, I would thus reaſon: In the execution of the decree, man is paſſed by as hee is corrupted: Therefore (for the agreement of the decree, and the execution thereof) when God did decree to paſſe by all men, he ſo conſidered them. If any

ſhall affirme, againſt the firſt part of this argument, that the firſt act of Reprobation in the execution of the Decree, is the forſaking of *Adam* in his integrity, and the permiſſion of the fall. I anſwer, that it cannot hold; Becauſe that this paſſing by, or denying of grace, is ſpoken in relation to ſome grace that is beſtowed on the Elect, in which reſpect the Reprobate are paſſed by. But there is no grace oppoſite to the permiſſion of the fall beſtowed upon the Elect. Therefore the permiſſion of the fall, is not the iuſt act in Reprobation, but it invincibly followes hereby, that the Decree of the permiſſion of the fall, is in order of nature before the Decree of Election and Reprobation.

More

Moreover, S. *Paul* ſaith, *In whom* (that is CHRIST) *he hath choſen to vs*: that is, ſaith *M. Beza*, he hath purpoſed to chuſe. From hence I thus diſpute: The conſideration of ſinne in the divine underſtanding, is before the conſideration of Chriſt to be our Mediator and Head. But the conſideration of the predeſtination of man, is not before the predeſtination of Chriſt: Therefore the conſideration of the predeſtination of man, is not before the conſideration of ſinne. The propoſition is plaine, becauſe Chriſt was appointed for the taking away of ſinne. And as a *M. Beza* excellently ſaith in the place before quoted: It is neceſſary that the ordination of the remedy, ſhould bee after the conſideration of the diſeaſe: The Aſſumption or Minor is manifeſted by

a Bez. Ann. in Epheſ. 1. 4. *Neceſſe eſt vt remedij ordinatio ſit morbi conſideratione poſterior.*

by this Scripture, That when GOD purposed to elect us, he purposed to elect us in him: not out of him. Making CHRIST not onely the foundation of the execution of the Decree of Election, but of the very making it. And it is the opinion of * *Polanus*, that CHRIST was elected to be our head, before we were electected at all. And to this effect, * Master *Calvin* seemeth to me to expound the place of *Paul* to the *Ephesians*. When *Paul* (sayth he) teacheth that wee are elected in CHRIST before the foundation of the world, he taketh away all respect of our worthynesse: and it is as if he had said, Because in

* Amandus Polanus in Analy. Mal. c.1.v.2. *Si in bello de Præd. Electio (inquit) est 1. Christi. 2. unitorum. Christo. & paulo post, Caput dari oportuit prædestinandum ad salutem; in cujus ordine, perfectione & virtute prædestinandi consisterent.*

* Calvin inst. l.3.c.22 sect.1 *Paulus cum docet nos in Christo electos, &c. proinde est ac si diceris. Quoniam in universo Adæ semine, &c. in Christum suum oculos vertisse, ut tanquam ex ejus corpore membra eligeret, quos in vitæ consortium sumpturus erat.* Rom 9.14.15.

the

the whole ſeede of *Adam* the heavenly Father found nothing worthy of his Election, he turned his eyes vpon his CHRIST, that he might chuſe as members out of his body, thoſe whom hee would take into the fellowſhip of life. Again, it is mercy to be elected.

But mercy preſuppoſeth miſery. And ſo * *M. Beza* ſayth, Mercy ſheweth that the miſerable were elected. And ſo is his ſignification of the words in Greeke uſed in a place of the *Romanes*, which are tranſlated, *ſhewing mercy, and having compaſſion.*

* Beza Ann. in c. 9. ad Rom. v. 15. *Miſericordia miſeros electos, fuiſſe oſtendit.* Ελέησω οἰκτιρήσω

Alſo thus, Reprobation is an act of Gods juſtice, but without the conſideration of ſinne there is no act of Iuſtice. Therefore without the conſideration of ſinne, there is no reprobation. If any ſhall diſtinguiſh of Gods Iuſtice,

that it alwayes ſignifieth, not his diſtributive Iuſtice, but ſometimes the univerſall Rectitude of his Nature. I anſwer, that ſo it cannot be underſtood here; for then we might ſay it were Iuſtice to be elected, which the Scrip. ture ſaith not. And it is a Iuſtice oppoſite to mercy, but in a generall ſenſe it includeth mercy alſo.

Or thus: The decree of Reprobation is a decree penally to forſake. But without the conſideration of ſinne, no man is penally forſaken: Therefore without the conſideration of ſinne, there is no Reprobation. Of the ſecond propoſition there is no doubt: and the firſt is grounded upon a diſtinction received, and acknowledged on all ſides, which is, that deſertion is either of tryall or puniſhment. A third is not found:

found: but Reprobation is not a deſertion of tryall: for thus are the Elected alſo forſaken. Therefore it is a forſaking of puniſhment. Of which, is the rule; They which are forſaken of God, doe firſt forſake God.

And if Teſtimonies of learned men were in this caſe, either to bee numbred or pondred, the opinion of the corrupted Maſſe muſt needs bee the truth. For firſt * *Auguſtine* ſeemeth directly to have beene of this minde: who comparing mankind in election and reprobation to two debters, inferreth this, that all mankinde is a Maſſe of ſinne, indebted to the Divine Iuſtice: which debt whether it be exacted or pardoned, there is no iniquity. And in another place; b Out of the ſame whole Maſſe damned originally, God as a

Aug. lib. 1 ad Sim. q. 2 Vniuerſum genus humanū, vna quæq; maſſa peccati, ſupplicium debēt diuinæ iuſtitiæ, quod ſive exigatur, ſive donetur, nulla eſt iniquitas. Idē de Ciu. Dei, l. 15. ca 1. b Ex eadem maſſa tota damnata originaliter Deus, tanquam figulus fecit aliud vas ad honorem, aliud ad contumeliam.

Potter hath made one veſſell to honour, another to diſhonour. And againe [b]: The whole Maſſe oweth puniſhment: ſo that if damnation ſhould be rendred to all, it ſhould not unjuſtly be rendred: which clauſe, if God hath elected before conſideration of the fall, cannot ſtand: for it is juſtice with God to ſave them which he once hath elected: & therefore it could not be but unjuſtly done, in regard of his promiſe, if they ſhould be damned.

Gregory, cited by *M. Perkins* in his Treatiſe of Predeſtination, ſayth: that [c] God being a juſt Creator unto all, after an admirable manner, hath ſore-elected ſome, and forſaken others in theyr corruptions.

Angelome alſo affirmeth, [d] That CHRIST by his ſecret diſpenſation hath out

[b] *Idem lib. de natura & gratia. Univerſa pœnas debet, & ſi omnibus damnationis ſupplicium redderetur, non iniuſtè procul dubio redderetur.*

[c] *Greg. com. in 1 Reg. 4.*

[d] *Angel in 1. Reg. 8.*

out of an untaithfull people, predeſtinated ſome to everlaſting liberty, quickning them of his free mercy, and damned others in everlaſting death, in leaving them by his hidden judgements in their wickedneſſe.

e Calvin that thrice reverend Man, to this purpoſe plainely concludeth, that the perdition which the wicked do vndergoe, through predeſtination, is moſt juſt, becauſe they are not unworthy to bee predeſtinated to that condition.

f Peter Martyr upon the ninth of the *Romanes*, is directly of this minde, and ſo expoundeth and applyeth Saint *Auguſtine*.

g Olevian witneſſeth the ſame

e Cavin Inſt. lib. 3 c. 23. ſect. 8

f Quia non indignos fuiſſe, certum eſt qui in eam ſortem predeſtinarentur, juſtiſſimii quoque eſſe interitum, quem ex præd. ſubeunt æque certum eſt, Pet. Mart. com. in Rom. 9.

g Gaſ Oleviani *notæ in Epiſtolam ad Rom. edite* Theod. Bez. in v. 11. c. 9.

Electio eſt æternum Dei decretū, quo propoſuit certos quoſdam homines, ſuo tempore productos, & operā Diaboli, in peccatum & mortem vna cum alijs voluntate libera, lapſos liberare, &c.

same, in his definition of Election. Election (saith hee) is the eternall and immutable Decree of GOD, whereby hee propounded freely to deliver from sinne certaine men, in their time brought forth and fallen, and those being separated from the filthy sink of the rest, to ingraffe into Christ,&c.

h Gualter also speaking of the election of *Jacob*: It must bee so (saith hee) that the decree of GOD may remaine firme, of the which no other cause can bee rendred, then the free will of GOD, who out of the lost masse of mankinde, would chuse his, and them effectually call.

h Rod. Gual. *Archetyp. Hom. in Epist. ad Rom. c. 9. in v. 10, 11, 12, 13 Hoc ita oportuit fieri, ut Dei decretum ratum maneret, cuius non alia causa assignari potest, quam libera Dei voluntas, qui ex perdita humani generis Massa suos eligere voluit, & eosdem efficaciter vocare, &c.*

i Parens

i Pareus moſt ſtrongly avoucheth in divers places, that the corrupted Maſſe is the ſubiect of Predeſtination, as the learned well know: one place ſhall ſerve for many.

There are two Acts (ſaith hee) of the Divine good pleaſure of Election, both of them poſitive and meerely

i Pareus comment. in Epiſt. ad Rom. 9 & Denar. Collegior. Theolog. col. 1. diſp. 10, & col. 2. diſp. 14 & col. 4. diſp. 6. & col. 7. diſ. 6. & col. 9. diſp. 3. ubi hæc verba. *Actus divini huius beneplaciti, nempe electionis, quaſi duo ſunt. uterque poſitivus & mere* εὐδοκητος. 1. *aliquorum ex maſſa perditionis miſerenda.* 2. *Eoſdem ad vitam æternam in Chriſto dirigendi. Electionis quippe objectum erat damnabilis maſſa humani generis, in quo Deus ut finem propoſitum (miſericordiæ & iuſtitiæ gloriam) conſequeretur hanc viam & ordinem mediorum decrevit: ut initio hominem conderet ad imaginem ſuam: conditam permitteret tentari & labi in peccatum & mortem, ex lapſo genere humano, aliquos miſericorditer eligeret, quos per media infallibilia, ad ſalutem æternam dirigeret, reliquis in perditione relictis, & iuſte propter peccata damnatis.*

of

of good will; The first, of having mercy upon some out of the Masse of Perdition: The second, of directing them to eternall Life in CHRIST. For the object of Election was the damnable Masse of man-kinde, in the which that GOD might attaine the end which hee propounded, namely, the glory of his mercy and justice, hee decreed this way and order of meanes.

First, to make man according to his Image: Secondly, to suffer man so made, to bee tempted, and to fall into sinne and death: and then mercifully to chuse some out of man-kinde so fallen, whom by infallible meanes hee might bring to eternall life; the rest being left in perdition,

and

and justly damned for their sinnes.

Bucanus is very direct for the corrupted Masse, * in his definitions of Election and Reprobation, and also where hee hath these words: Election (sayth he) is of them which are uncleane and wicked in the sight of of God: for hee chose us, *that we should be holy and blameless*, *Ephes.* 1. 4. And seeing that hee chose us before the making of the world: it must needs be that GOD set before him all men which were to be: and

* Bucanus loc. cum lo. 36. de præ. qu. 14 & 34 etiam qu. 20. Vbi hæc verba. *Electio est immundorum & impiorum in conspectu Dei, elegit enim ut simus sancti & inculpati*: Ephes. 1. 4.

Cum autem elegerit ante mundi constitutionem, efficetur Deum omnes homines futuros ante oculos sibi proposuisse, & quatenus futuri erunt impij & maledicti, eos etiam ita considerasse, atque ita quosdam ex hominum communi massa & colluvie, eosque gratis pro bene placita voluntatis suæ elegisse, alijs in peccato & maledictione relictis:

con-

considered them as they were to be wicked and cursed: and that so he chose some out of the common masse and sinke of men, freely for the good pleasure of his will, leaving the rest in sinne, and under the curse.

*Tilenus is also wholly this way, who sheweth this to bee the order of predestination; namely, that God first purposed the manifestation of his glory, and then appointed to bring the same to passe by the election and reiection of Angels, and men, made at first according to GOD's Image, and afterwards falling from the same. A so hee directly affirmeth,

* Tilenus Syntagm. disput. Theolog. Editionis secundæ par. 1 dis. 19. The 2 *Deus proposuit sibi primum gloriam suam illustrare: Deinde constituisse; Angelorum & hominum scilicet ad imaginem suam conditorum, sed ex hoc fastigio prælapsorum electione, & reiectione id potissimum efficere: Et* Thes. 11. Eiusdem Disp. *Reprobos, dum reprobat, ut iam corruptos, considerat:* plura etiam ibidem vide in eandem sententiam.

that

that while GOD reprobateth the reprobate, hee considered them as even then corrupt. Whereas in the same disputation he maketh the creation of man according to the Image of GOD, and the fall, &c. to bee meanes, whereby GOD bringeth to passe his counsell of Predestination. And therefore that the purpose or decree of Predestination, is before the decree of the creation and of the fall. The answer is ready, namely, that the meanes are to be distinguished: some are meanes of preparation, of which sort are the creation and fall: some of execution, of which sort are the rest, by him there set downe.

*Doctor *Willet*, a learned man of our owne Country, after a great deale of paines in searching into this point; having

**Do Willet* in his Hex. vpon the Epistle to the Romans, ca. 9 Rom. 9. 11. Rom. 9. 15 16, 17, 18 Bez. Ann. in Epist ad Ro. 9. & 15 *Si quis roget cur hos potius quã illos, amori destinauit, reuocat nos Paulus ad ipsius voluntatem, &c.* Rom. 8. 20. 21.

having before publiſhed his opinion otherwiſe; doth at the laſt reſt in this of the corrupted Maſſe, as the moſt ſafe to anſwer all objections of adverſaries, and as the undoubted truth.

I could alſo alledge *Polanus*, and *Kickerman*, with others, but theſe witneſſes are ſufficient. Now whereas ſome object that *Iacob* and *Eſau* were predeſtinated before they had done eyther good or evill, and that the originall ſinne, and ſo the fall to bee excluded.

I anſwer, denying the conſequence: Becauſe in that place the Apoſtle dealeth onely againſt Workes which ſhould bee done after they were borne, which the *Iewes* ſtood much upon: as the very words themſelves,

themſelves, and the conſent of all Interpreters doe declare.

Some object, that *Paul* attributeth Election and Reprobation, to the will of GOD onely: and ſo they conclude, that ſinne is not the cauſe of the decree.

Firſt, I deſire that it may bee obſerved, that properly in that place *Paul* rendreth a reaſon, not of Election and Roprobation, ſimply conſidered, and ſeverally, but Relatively; as namely, why *Eſau* ſhould bee rather rejected then *Iacob*, ſeeing both are of a like condition; and ſo Maſter *Beza* expoundeth, though I deny not but by good conſequence the other alſo may thence bee evinced.

Secondly, I willingly grant all, for

for though I hold the corrupted Masse to be the subiect or obiect of Predestination: yet I also hold that the corruption is not the cause of the decree.

And here it is to be noted, that whereas in the writings of many learned men, treating of this point, these phrases are often used, that GOD elected and reprobated, without any respect of sinne: that such manner of speaking may conveniently be thus interpreted, namely, of the respect of actuall sinne, as *Pauls* meaning is in the 9. to the *Romans*, or in respect of sinne actuall or originall, to bee the cause of the decree.

Further some thinke, that *Pauls* attributing reprobation to the absolute power of God, convicteth our assertion of that corrupted Masse.

To

To them I answer: First, that I acknowledge God to have an absolute power over his creature, to doe with it what he will, as I have before declared.

Secondly, that this opinion is so farre from diminishing it, that it doth more illustrate the same. For it is more to decree the salvation of some that deserve in themselves to bee damned, then to decree the salvation of them that deserve nothing at all.

Thirdly, the Text nothing convicteth my opinion; The meaning whereof is briefly this, The Apostle had before shewed, that *God hath mercy on whom he will, and whom hee will, he hardneth*, v. 18. Hence the reprobates say, If this be so, why are wee then reproved? And why doth God complaine of us for breaking his

his will? If he would have given us grace, wee also would have beleeved, *verse* 19. To this Saint *Paul* answereth: First, by a severe reproofe, *verse* 20. Secondly, by a iust argument from the power of GOD, *verse* 21. Where the Apostle amplifyeth the power, that is, the right and authority of GOD, by a similitude taken from the Potter: wherein is a comparison from the lesse to the greater, thus: If the Potter have power of the naked lumpe, to make a vessell to honour or dishonour, as he pleaseth; shall not God much more have power of a corrupted lumpe to make vessels of wrath?

Whereas therefore Master *Beza* and some other are flat contrary to this my opinion and Exposition; I doe

doe confeſſe, that I never without trembling diſſent from that and other worthy men: neyther durſt I in this, but that many evident reaſons ſwayed me vnto it, beſides the cloud of learned men bearing witneſſe thereunto. And becauſe no man is free from errour, I hope it ſhall be no imputation to me, to cleave rather to the truth, than to the authority onely of men, though never ſo learned. I do willingly reverence that moſt worthy man, and I humbly thanke God that ever I ſaw his works: but I do thinke that to have befallen him in this matter, which befell ſome of the Fathers in ſome matters in theyr times. For before the Pelagian hereſie, when the Fathers had to doe with the Manichees, (which could not diſtinguiſh betweene the ſubſtance and

and Nature in Man which is good, and the worke of GOD; and betweene the sinnefulnesse thereof by the transgression of *Adam*: they spake the lesse warily, and delivered some things in the commendation of Mans natures, which were not sound, as the learned know.

Even so Master *Beza*, and other worthy men, very earnestly having to doe against such Sophisters, which hold foreseene faith and infidelity to be the causes of Election and Reprobation, are carried to the defence of the naked or pure masse, because those opinions might seeme the more strongly to confute that error. So that even as hee who goeth about to right a young Plant that groweth wrong, doth many times, by often bending,

ing, make it grow wrong on the other ſide: (as *Baſil* ſaith) ſo I iudge it to have falne out herein. Now whereas Maſter *Beza*, and ſome other learned men from him, expound the Potters lumpe, of the unformed and naked lumpe of mankinde, it can no wayes agree: For firſt, the Potters Maſſe or lumpe, though naked, is a thing really extant, and being by it ſelfe, though it never receive any further informing, and though the Potter make never a Pot of it: But the naked maſſe of mankinde, is not a thing really extant, but onely in imagination. Therefore the drift of the Apoſtle is not ſo to compare the ſame.

Secondly, if the Potters lumpe ſhould ſignifie the naked lumpe of mankinde, then

then it ſhould follow by the ſimilitude, that God out of the naked lumpe, did make ſome good, ſome bad: when wee know that out of that conceived lumpe all were at the firſt made good in *Adam*. But if you underſtand it of the corrupted Maſſe, it ſweetly holdeth, that as the Potter out of the ſame lumpe of clay maketh one veſſell to honour, another to diſhonour; ſo God out of the ſame lumpe fallen, maketh ſome (in themſelves) corrupt veſſels of honour, and appointeth ſome to diſhonour.

And thus expoundeth **Pareus*, in his Commentary upon the place, affirming further, that the Expoſition of the naked maſſe is too curious and not ſound; and that it is better a great deale to underſtand it of the corrupted.

**Pareus in explic. dubij 17. cum 9. ca. ad Rom.*

Aliqui in formam humani generis materiam naturi parant: ſed hoc nimium ſubtile eſt nequam ſolidam. Multo ſimplicius eſt maſſã hanc denatura corrupta accipere.

Peter

Peter Martyr alſo noteth, that where mankinde is compared to the Potters clay, it noteth his miſerable eſtate, and ſo alſo hee moſt excellently applyeth the ſimilitude of the Potters clay which is brought by the Apoſtle. The matter (ſaith he) which the Potter uſeth, is ſo baſe and abject, that if any beautifull veſſell be faſhioned thereof, which is deſtinated to an honourable uſe, it is to bee attributed to the induſtry and Art of the Potter. But if of the ſame Clay baſer veſſels be made, the ſtuffe and matter cannot complaine of wrong; for the very nature of it is moſt abject, &c. But if a Gold-ſmith ſhould out of Gold frame or faſhion a veſſell to diſhonourable uſe, hee might worthily bee accuſed for handling ſo

Pet. Mart. com. in Rom. 9.

precious matter so unworthily.

Saint *Paul* therefore considered man after sinne to bee made so abject and vile, that if by the election of God, he bee advanced to the dignity of eternall glory, hee ought to ascribe it not to the excellency of his nature (which is now most miserable in regard of sinne) but to the chiefe worker, which is GOD. But if any in the divine election be passed by, and made a vessell of wrath, hee cannot notwithstanding accuse the predestination of GOD, as though hee had beene cast downe below his desert. Thus farre *Martyr*.

If any against this exposition shall object, that God maketh vessels of wrath, but if the corrupt Masse be understood, hee should finde them

them made. First, I deny the consequence: For a man fallen in *Adam*, is then made a vessell of wrath, when GOD decreeth his rejecting and punishment. Secondly, I am perswaded that neither *M. Beza*, (whose objection this is) did ever thinke, nor any sound Divine ever affirme, that God maketh out of the naked lumpe vessels of wrath, as the Potter out of his lumpe vessels of dishonour.

And whereas *M. Beza* further objecteth, that the holding of the corrupted masse, injureth the wisedome, power, and constancy of God. Bez. Ann. in Epist. ad Rom. 9. 21.

I answer; It doth so indeed, that if any man should hold, that till *Adam* was fallen in time, God did not decree the election or reje[c]tion of men. Which opinion I

utterly abhor, and *M. Beza's* imputation holds onely against that, as the learned by looking the place, may easily perceive.

Wherefore to hold the corrupted Masse, is most agreeable to the truth, as being grounded fitly upon the Scriptures, and witnessed by many most learned and judicious Divines, and not needing (as doth the opinion both of the naked and pure Masse) any fine and curious distinctions to uphold the same. Which indeed also both best stoppeth the mouth of Reprobates, and taketh away all reasoning from them; when they must acknowledge that there was matter in them deserving Reprobation by the fall of *Adam*; and best setteth forth the rich grace of GOD to the Elect, the Vessels of mercy,

cy, when they ſhall conſider that there was matter in them alſo deſerving reprobation.

To conclude; Election, and Reprobation may be conſidered either abſolutely as that God elected or Reprobated theſe: or relatively that hee elected or reprobated theſe, and not theſe. If you aske why God elected theſe? I anſwer, that his ſole will, without any the leaſt reſpect in the creature, ~~was the cauſe of it.~~ If you aske why God elected theſe, and not thoſe, as *Jacob*, and not *Eſau*; I anſwer after the ſame manner. If thou aske why God reprobated thoſe rather than theſe: I anſwer as before, that there is no cauſe thereof in the creature, but onely in him, which is his will. If alſo you ſhall aske why did GOD reprobate

theſe? I anſwer, that his will alſo is the onely cauſe thereof in this ſenſe, namely, that it was in Gods free power, notwithſtanding ſinne, to elect, or not elect; to reprobate, or not reprobate: For God was not compelled by the ſinne he conſidered in man, to reprobate him, for hee might have elected the ſame man in Ieſus Chriſt, if he had pleaſed. And yet this we adde, that in reprobation of theſe God had reſpect to mans ſinne, (not actuall infidelity or ſinne, but originall) not as a principall efficient, or as a cauſe firſt moving, for God might have not reprobated, if hee had ſo pleaſed; but as a cauſe deſerving reprobation, or as a neceſſary condition in the object, without which, God will not reprobate any. For neither doth God in time deny

deny his grace to any, but to those who deserve to bee denyed; neither decrees he before time to deny it but unto such. And whereas some will say, an universall cause bringeth forth an universall effect; If then sinne bee universall, why is not Reprobation? I answer, that an universall cause bringeth forth such effect actually, if it bee not hindred by a superiour over-ruling cause. And so I yeeld, that it is the nature of sinne to deprive al of grace and glory, and would have this effect upon all mankind, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomelesse mercy to accept of some, and to elect them in Christ. Rom.3.23.

Vse 1. Beware of searching too farre into this deep without the light of the

Word, the plaine way is the safest, and in as much as the Scripture hath more sparingly spoken of reprobation than Election; Doe thou labour more to make thy election sure upon good grounds, than to conceive every quiddity of men concerning reprobation.

Use 2. If thou findest upon good grounds, that thou art elected, for ever acknowledge the rich mercy of God unto thee, who were deepe enough in *Adams* transgression to bee damned; if God had not of his free love preserved thee: therefore let it binde thee to all humility (seeing thou hast received al) and all thankefulnesse to him that hath shewed thee such mercy.

Use 3. Beware of that damnable speech of prophane men, who say, If I be predestinated,

deſtinated, and Gods decree muſt take effect, then I may doe what I will: for if I bee appointed to ſalvation, I ſhall be ſaved: and if to damnation, I ſhall bee damned, whatſoever I doe. Which is all one, as if one ſhould ſay, God hath decreed that I ſhall live or dye; If he hath appointed life, I ſhall live, though I eat not at all, or though I eat poyſon; if hee hath appointed death, it is not eating, or not eating, will ſave me; therefore I will either not eat at all, or I will eat poyſon: than which collection there can be nothing more ſottiſh.

If a man be reprobated, he ſhall certainely bee damned, doe what he can: Tis moſt true. But yet remember, ſuch an one can (nay will) doe nothing, but that which

shall more and more bring his damnation upon him: For the horrible disease of sinne, not being heald by Christ (as it is onely in the Elect) must needs bring forth fruit unto death. Indeed if a Reprobate had power to doe good and to repent, and yet for all that, and doing so, hee should be damned by the necessity of Gods will, there might be some colour: but to be reprobate, is to bee left in originall sinne, which is the fountaine of all transgressions, and the persons so left, are justly so left, because they are left guilty in *Adam*, and can doe no good, unlesse GOD did give them new grace, which he is not bound to doe, and they have deserved not to receive. Likewise, if a man be elected, hee must needs bee saved, not that GOD hath

hath elected, to ſave any abſolutely without grace: but whomſoever hee hath elected to ſave, hee hath elected alſo to beleeve and repent, that they may bee capable thereof. For GOD did as well decree the meanes whereby we ſhould be ſaved, as that we ſhould bee ſaved; which meanes are the merit of Chriſt, effectuall calling, Iuſtification, Faith, Repentance, &c. which whoſoever attaineth, may certainly conclude that hee is elected, and ſhall be ſaved; as hee that wanteth them to the end, may certainly conclude, that hee ſhall not bee ſaved, and therefore never was elected. Wherefore by the workes of Sanctification, make thy Election ſure, as *Peter* adviſeth thee: And make an end of thy ſalvation with feare and trembling,

2 Pet. 1 19. Phil. 2 12, &c.

bling, as *Paul* counselleth thee.

Quest. Are then all which are in the Church of God on earth, predestinated to life eternall and effectually sanctified?

Mat. 13. 14. 25. Answ. *No: onely those are predestinated to life, and effectually sanctified, which are of the invisible Church: many are in the visible, which are hypocrites and profane.*

Quest. Are there then two Churches, one which cannot bee seene, and another visible, which may be seene?

Answ. *No; there is but one Church, which in divers respects is said to bee invisible or visible.*

Mat. 22. 18. Rom. 2. 28, 29. & 9. 7. *Explication.* Whosoever are of the invisible Church, are holy: not all that are of the visible Church: which two termes of visible and

and invisible, are in divers respects given to the Church, which is but one: even as if you should say, the same man to bee invisible, in regard of his soule; and visible, in regard of his Apparell and outward shape. Thus the Church on Earth is sayd to be invisible, in regard of the inward essentiall forme, which is sanctity, which cannot bee seene with mans eye: or visible, either in regard of the particular companies professing Christ, or in regard of the outward forme, which is the Ministery of the Word and Sacraments, by the which it is visible, because these, being the meanes whereby it is gathered and governed, are visible.

Heb.12.14. 1 Ioh.2.19. 2 Tim.2.19. Rom.2.2.9.

Vse. Examine how thou standest in the visible Church, for many are called, but few are

are choſen: and many are in the viſible, which are not of the inviſible, as the lees are in the veſſell, which are not wine, nor of the wine. It is not enough to be in Gods field, unleſſe wee bee good wheat: not enough that we be in the body, unleſſe we be members: For if we be wennes and ſpots, wee muſt be purged and ſcowred off: not enough to bee in Gods floore, unleſſe wee bee good corne: For he will gather the corne into his barne, but the chaffe hee will burne with unquenchable fire; ſo, not enough that thou art among the Saints, unleſſe thou bee a Saint. For *Cham* was in the Arke, *Saul* among the Prophets, *Judas* among the Apoſtles, and yet theſe are damned: So thou mayſt bee baptized, and joyned to the viſible company

pany of the faithfull ; yet if thou want the Spirit, which quickens all the true members of CHRISTS Body, to holineſſe and righteouſneſſe of life; thou art but a withered branch, to bee cut off and caſt into the fire : Looke therefore to thy ſtanding.

Queſt. What call you the inviſible Church ?

Anſw. *It is the univerſity of the Elect and Regenerate, which doe at any time or in any place profeſſe, and truly have faith and converſion to* GOD.

Queſt. What is the viſible Church ?

Anſw. *It is a company embracing and enjoying the Miniſtery of the Word and Sacraments, and profeſſing the Goſpell.*

Q. What are the true notes of a true viſible Church ?

Anſw.

Mat.28. 19. Act.2.42.46 Eph.5.25,26

Answ. *The true, proper, and essentiall notes of a true Church, are two; namely, The pure and incorrupt Ministery and profession of the Word; and the lawfull Administration of the Sacraments: to the which some adde Discipline.*

Explic. Vnto those Scriptures in the answer, which shew that the lawfull use of the Word and Sacraments, are the two genuine notes of a true Church: because the Primitive Church is so in them described; you may adde concerning the Word, these; *Iohn* 8. 31. and 10. 27. and 14. 23. 1 *Corinth.* 4. 65. *Ephes.* 2. 20. 1 *Tim.* 3. 15. And of the Sacraments, these, 1 *Cor.* 20 19. and 12. 13. So that wheresoever there is a Company preaching and professing, that IESVS CHRIST the Sonne of

Mary

Mary, is the Sonne of GOD, Christ the Lord, by whom onely and alone they seeke to be saved; that Company is a true visible Church, though there bee many corruptions in the same. *Simon Magus* was by Baptisme received into the Visible Church, for an outward profession of Christ in word. And the *Corinthians* were a true Church, even then when they abounded with grosse corruptions; as *Paul* denieth not in his Epistles written unto them. Acts 8.23.

These notes have their degrees: the more pure they are, the more pure is the Church which hath them: the lesse pure they are, the lesse pure is a Church to be accounted: and where they are not at all, or wholly adulterated, there, either is no Church, or a very corrupt one.

Now

Now, though Discipline be allowed, and necessarily required to the well-being of a Church: yet a company holding Christ, and maintaining the Scriptures, though they should want Discipline, are a true, though a defective Church.

It is the duty of the Church to use Discipline: but as a wife ceaseth not to be a true wife, for the neglect of houshold government, so long as she keepeth the marriage oath to her husband unbroken: so a Church ceaseth not to be a true Church for some faults or neglects, so long as shee acknowledgeth her Husband CHRIST, according to the Word.

Vse. With-draw not thy selfe from the fellowship of the Churches of God: and if thou hast depraved the Church

Church of *England*, and ſepa-
rated from it, repent of thy
raſh and uncharitable cen-
ſures: Remember what great
things GOD hath done for
the Church thou deſpiſeſt;
and ſpit not in her face that
hath brought thee forth to
Chriſt. Remember that God
hath alwayes preſerved a
ſeed of CHRIST in our
Land, ever ſince the firſt con-
verſion thereof from Hea-
heniſme; which, as a little
leaven, lay a long time hid
in three peckes of meale, as
our Saviour ſpeaketh; till at
the laſt, by the hand of a
King, it began to ſowre the
whole lumpe. And after him,
remember how God rayſed
up a *Joſias* to finiſh his Fa-
thers beginnings. Afterward,
how it was watered with the
blood of as famous Martyrs,
as ever the world ſaw. Then
thinke how God miracu-
louſly

Henry 8.

Edward 6.

Queene Elizabeth.

ouſly preſerved, and gave Queene to nurſe his Churc labouring, and almoſt fai ting under all afflictions; ye ſuch a Queene as never ſt bliſhed in the Throne of a Kingdome, ſince the day *Adams* creation. And the conſider, how that when we reckoned that all our happ neſſe had beene ended, a expected nothing but diſſ pation, fire, ſword, blood and the ruine of the Churc and Common-wealth, eve then the Lord, beyond a expectation, ſent among us, a moſt tender Father, o moſt gracious Soveraign King *Iames* (of bleſſed m mory,) unmatchable f mildneſſe of government vigilancy, care for the goo of all his ſubjects, deepeneſſ of judgement, ſoundnei of Religion, and (togeth wi

with many other bleſſings, whereby we were bleſſed in him) for incomparable learning; having, to the admiration of the world, with his owne Pen, defended and advanced the truth. And if thou ſtandeſt upon a right conſtitution, remember that the replanters of the Goſpell were, were Kings and Princes, and not without the preaching of the Word. Remember that the people of the Land were not converted from Heatheniſme, by them, as ſuch which had no knowledge of CHRIST, but from Papiſme, under which they had ſome knowledge of him. Remember, that if the Church were not rightly conſtituted by Queene *Elizabeth*, neither was it by King *Henry* the eighth, and King *Edward* the ſixth, and ſo thou wrongeſt

wrongeſt the aſhes of the Martyrs, as if they were not Martyrs of CHRIST but of Antichriſt: And ſay that there was ſomething wanting in the firſt conſtitution; cannot GOD forgive it? Nay, hath he not forgiven it? How dareſt thou ſay the contrary? Remember theſe things, and ſtay thy tongue from reviling *Iſrael*, and thy foot from with-drawing thy ſelf from the people of GOD. If thou wouldeſt have diſcipline, wee are not without it, though without that of thy deviſing. If thou wouldeſt have the preaching of the Word, we have it, I may boldly ſay, ſoundly and powerfully in all the chiefeſt Cities and Townes, and in many other places, as any Church in *Europe*, whereby thou

ſands are taught the true knowledge of Ieſus Chriſt, are confirmed in the faith, and continued in holy obedience, living and dying in moſt Heavenly and certaine aſſurance of Gods favour and of eternall life. Deſpiſe not then that Church, which by the Word and Sacraments, and the Diſcipline ſhee hath, bringeth forth, nurſeth, and bringeth up, even to their ſeating in the Land of *Canaan*, thouſands, and that not once in twenty yeeres extraordinarily, but daily and ordinarily through the great bleſſing of GOD, &c.

Queſt. Tell mee what is the Miniſtery of the Word and Sacraments you ſpeake of?

1 Cor.12.28. Epheſ.4.11. 1 Cor.12.11 Mat.28.19, 20. 1 Cor.13. 9,10. 1 Cor.14.34.

Anſw. *The Miniſtery of the Word and Sacraments, is*

an

an office ordained by the Holy Trinity, the Father, the Sonne, and the holy Ghoſt, to bee in the Church to the end of the world: whereby men of unblameable converſation, able and apt to teach, being lawfully called, doe adminiſter holy things in publique Prayer, and thankeſgiving, diſpenſing the Word and Sacraments.

Explic. The Miniſtery of the Word and Sacrament is not an invention of man, but of God himſelfe, for the ſalvation of man moſt neceſſary, not in regard of God, who is able without it, to effect his purpoſe: but of us, who ordinarily without it cannot be ſaved, in as much as God hath ordained by the fooliſhneſſe of preaching to ſave them which beleeve; called fooliſhneſſe, when indeed it is the wiſedome of God, becauſe

becauſe ignorant and evill men ſo account of it.

This calling is either inward or outward: the inward is the good teſtimony of our hearts, that not through ambition, or covetouſneſſe, &c. we ſeeke and accept of ſuch office, but onely through a ſincere deſire in the feare of God, to edifie and build up Gods Church. And this calling muſt bee in all who would approve their Miniſtery to God. The outward is that which is according to the comely order of the Church, and it is ordinary, or extraordinary. The ordinary is that calling which by men is adminiſtred, according to ſuch a comely order which is agreeable to the Word.

Extraordinary calling is that which is immediately from God, without the miniſtery of man before ſpo-

ken of, as the calling of *John* Baptiſt, and this is not to bee expected or pretended, in an eſtabliſhed Church: But when the ſtate of a Church is wholly decayed, or interrupted, GOD doth extraordinarily ſtirre up, and endue with anſwerable gifts, ſome to reſtore the ſame. There are foure rules to bee obſerved in the examining of ſuch a Calling: The firſt is concerning the time and place whether it be there and then: where, and when, there is no uſe or poſſibility of lawfull ordinary calling: Secondly, concerning the life and doctrine of ſuch, that they bee in more than ordinary manner anſwerable to the Word: Thirdly, concerning their gifts; as Knowledge, Wiſedome, Vtterance, undantable Courage, that theſe be man

manifeſtly extraordinary in them: Fourthly, for the ſucceſſe, effect and continuance; that it bring an incredible and unexpected bleſſing, in reformation and converſion: notwithſtanding any oppoſition made by the whole world, and the Divell himſelfe.

Where there is an extraordinary calling pretended, and not according to theſe Rules, it is to be accounted a deceit and wicked impoſture, and ſuch which pretend the ſame, to be of the number of thoſe of whom *Paul* ſpeaketh, *Rom.* 16. 18.

Uſe 1. Art thou in the Miniſtery, and not able, nor apt to teach? Then know that thou art no true lawfull Miniſter, but an Intruder and an uſurper of that which belongs not unto thee. Know that GOD never ſent thee,

Iohn 5. 39. Mat. 7. 20.

Esay 56.1.

and that he baſely accounteth of thee, terming thee in his Word, a dumbe Dogge. Know and remember that thou poſſeſſeſt the roome of a lawfull Miniſter, yet thou haſt a heavy account to make at the Iudgement ſeat of Chriſt. Let thy counſell therefore bee acceptable to thee, and let there be an healing of thine error. Make conſcience, and give over that function and office for the which thou art not fit, and unto the which GOD hath not called thee. Better is a dry morſell with the baſeſt lawfull Calling, and a good conſcience, than the fatteſt Benefices, and higheſt Calling in the Church with the aſſured anger of GOD and Hell fire. Let no man plead for thee that thou art an honeſt, harmeleſſe, quiet man:

For

For as an honeſt Cryer without a voyce, an honeſt Meſſenger without legges, an honeſt Nurſe without milke, ſo art thou; doing more hurt by thy ſilence, than thou canſt doe good by thy example: In very deed thou art a murtherer of ſoules, and their blood ſhall bee required at thy hands, if thou repenteſt not.

Vſe 2. Art thou a man enabled with gifts: Preſume not though into the Office of the Miniſtery, without the calling of the Church: as *Eſay* goeth not till hee bee ſent, and *Iohn* ſtayeth his preaching untill the appointed time, and our Saviour CHRIST, til he was baptized, &c. Eſay 6.6.

Vſe 3. Art thou enabled with gifts, and lawfully called?

led? Looke well to the Miniſtration thou haſt received of the Lord: ſtirre up the gift that is in thee, be diligent and faithfull, caſt off all impediments, as too much worldlineſſe, the practice of other Callings, as hyſicke, Surgery, &c. for his Calling requireth a whole man, and who is ſufficient for it: The reward of the faithfull is great, the puniſhment of the ſlothfull great alſo. Woe be to me if I preach not, ſaith *Paul.* Who indeed, for if hee that withdraweth the corne which is for the body, ſhall be curſed, then how much more, they which hold backe the Manna of our ſoules, whereby we ſhould bee nouriſhed to eternall life? Preach then but not thy ſelfe, or thy owne devices, but the ſincere Word of God. For as hee which coun-

1 Cor. 9. 16. Pro. 11. 26.

counterfeiteth the Kings coyne, is guilty of treaſon, ſo ſhalt thou be guilty if thou tendereſt to the people ſuch doctrines which have not the image, ſuperſcription, and ſtampe of the Spirit, according to the Word. And let thy life be an example to thy Flocke, that they may reverence thee as well when they ſee thee, as when they heare, if thou wouldſt doe good, and have comfort of thy labour. For if thou preacheſt well, and liveſt ill, thou buildeſt with thy tongue, and pulleſt downe with thy hand. Call to minde that of the Apoſtle. Thou that preacheſt a man ſhould not ſteale, commit adultery, be a drunkard, and uſurer, &c. wilt thou ſteale, commit adultery, bee drunken, and practiſe uſury? Thou cauſeſt the Name of God, the Goſ-

Rom. 2. 21.

pell of our Lord Ieſus, and the holy Calling to bee blaſphemed by thy evill life. And the Lord ſhall redeeme his glory, & the honour of his Goſpell, and of his ordinance by thy deſtruction, if thou repenteſt not.

Vſe 4. Reverence the Miniſtery of the Word, as the ordinance of GOD, and receive the Miniſters in all love and reſpect for their workes ſake. For if thou reckoneſt of thy Lawyer and Phyſician for thy goods and bodies ſake, much more ſhouldſt thou of thy Miniſters, for thy ſoules ſake; unleſſe like an Epicure thou thinkeſt thou haſt no ſoule: or like a foole thou thinkeſt thy body and raiment to be more worth than thy ſoule. Receive alſo the Doctrine they deliver according to the Scriptures, not as the word

1 Theſ. 2

of

of Man, but as it is indeed, the Word of the living God. Speake not evill of the Miniſtery of the Word, neither account it as a baſe or bootleſſe thing: For it is the Lords Silver-Trumpet to awake thee, that thou maieſt ſtand up from the dead and live: It is the holy Inſtrument of thy faith and converſion to God. If thou beeſt planted and grafted into CHRIST, it was by this: If thou beeſt to bee planted, yea ſaved, it muſt be by this. For GOD hath pleaſed by the fooliſhneſſe of preaching, to ſave them which beleeve. Rom. 1. 16. 17. Pſa. 19. 77. 1 Cor. 1.

Qu. What are the Sacraments?

Anſw. *The Sacraments are viſible and outward ſignes and ſeales, inſtituted and ordained of GOD, whereby hee confirmeth to the elect*

Rom 4 11.
Gen.17.10, 11.
1 Cor.11.23
1 Cor.12.13
Acts 2.38,41
Rom.4.11.
Col.2.12.
Rom.6.3, 4, 5.
1 Pet.3. 23.

the free promise of the Gospell, and also bindeth them to the performance of duty to himselfe.

Quest. How many Sacraments hath the Church of God now?

Answ. *Onely two, Baptisme and the Supper of the Lord.*

Quest. What is Baptisme?

Answ. *It is a Sacrament of the new Testament, instituted by Christ, in the which the consecrated water representeth the Blood of Christ, sealing to all that are sprinkled therewith, into the name of the Father, the Sonne, and the Holy Ghost; the merits of Christ, remission of sinnes, and eternal life, and testifying our grafting into Christ and regeneration, with the repromission of our obedience.*

Explic. GOD is the Author of Sacraments, and none can

can adde any to the Word but GOD; Now GOD added them to the Word, not that the Word was not ſufficient without them, but for a helpe to our weakeneſſe, that wee might have as it were, lively pawnes before our eyes, of thoſe things which we heare with our eares (as even *Adam* had Sacraments in Paradiſe:) and theſe hee ordayned to be Seales of the Covenant of Grace, which was not needfull on Gods part, who is alwayes better than his Word; but it was needfull for us: to ſuccour whoſe weakeneſſe (who in regard of our unworthineſſe, are prone to doubting) the Lord hath added them to give us greater aſſurance; even as a Seale to a writing makes it more Authenticall.

The Eſſentiall parts of a Sacrament,

Sacrament, are either outward or inward: The outward hath the ſigne, with the Ceremony ordained, and the Word: As in Baptiſme, the outward ſigne is water, the Ceremony is the ſprinkling: The Word is the Word of Inſtitution and Promiſe: *Baptize them, &c. Whoſoever beleeveth, and is baptized, ſhall bee ſaved.* And the diſtinct pronouncing in the mother tongue of this forme: *I baptize thee in, or into the name of the Father, and the Son, and the Holy Ghoſt.* The meaning whereof is thus much: That (the name of the Father, Sonne, and Holy Ghoſt, being called upon) the perſon baptized, is through forgiveneſſe of ſinnes, received into the favour of GOD, who is Father, Sonne, and Holy Ghoſt, and adopted, received

Mat. 28. 19. Mar. 16. 16.

ceived, ſealed, initiated, and conſecrated, into the proper Goods, Right, Family, Covenant, Grace, Worſhip, Religion, Faith, and fellowſhip of the Father, Son, and Holy Ghoſt, God, one in eſſence, three in Perſon, to live wholly according to his Will.

The inward matter is the thing ſignified: which is both the Blood and Spirit of CHRIST, and our Inciſion, Grafting and Incorporating into him by the Holy Ghoſt, with all benefits following: As imputation of Chriſts Righteouſneſſe, Remiſſion of Sinnes, Adoption, Receiving into the Communion of Saints, Regeneration, &c. For as the water waſheth the filthineſſe of the body, ſo the Blood of Chriſt waſheth away our Spirituall filthineſſe through the

the Spirit, which Spirit makes us fruitfull in good workes, and abateth our desires of Earthly things: even as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall Vnion, of the Signe, and Things signified, by the bond of Faith; that for our assurance the worke of the Spirit is often attributed to the Signe (as Baptisme regenerateth and saveth) because such is the relation and union of the Signe, and the grace signified thereby, in regard of the truth of GOD, on the one side offering, and faith on the other side receiving; that whosoever beleeveth, may as verily bee assured of receiving the thing signified in his soule, as hee is made partaker of the

signe

signe in his body.

Vse 1. Inas much as the Sacraments are significations, and Seales of such excellent things; they are with all reverence to be handled and esteemed, even as meanes which exhibite to us, and confirme the best blessings of GOD: In regard therefore of their use by institution, they are things unvaluable: though in regard of that which is subject to the Eye, they be of little price.

Esteeme them, not according to their outward value, but according to the blessing annexed in their lawfull use, and seeke more unto the gift, than the meanes or manner of giving; For GOD measureth our contempt or irreverence in the Sacraments, not according to the worth of the elements

elements, but according to the benefit offered in and by them: As the thing wherein *Adam* transgressed was an Apple, but the manner of sinning even in that Apple, was most haynous.

As therefore men esteeme of their Evidences, not according to the value of the Paper and Waxe, but according to their use: so are we to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: yet no Bread or Wine in the world, none, the most precious Water that is, or can bee distilled, though a croppe were worth a Kingdome, may bee compared unto these, but in like use. *Adamah* and *Pharphar*, Rivers of *Damas-*

Damaſcus, fairer than *Jordan*, yet cannot cleanſe the leproſie: So there are many waters which comfort the heart; but none but this cleanſeth the ſoule and ſaveth it. Wherefore, all Miniſters, Parents, and People, are reverently to carry themſelves in, or at the adminiſtration of the holy Sacrament of Baptiſme: and if they ſlightly reckon thereof (as in too many places is uſed) they are to be reproved as haynouſly guilty before GOD.

Vſe 2. Thankfully receive the Holy things of GOD, for the confirmation of the Faith: for though not in themſelves, yet by Inſtitution they have ſingular vertue hereunto: I am perſwaded we often want comfort, becauſe wee doe not wiſely uſe the Sacraments to

to their ends for the which they were appointed: wherefore, doubteſt thou, or wanteſt thou comfort? Remember thy Baptiſme, as *David*, when hee went to fight againſt *Goliah*, incouraged himſelfe by his Circumciſion: and goe with confidence to the Lords Table, the Lord will be preſent with his owne Ordinance; he is able to make them effectuall, and cannot faile by them to convey comfort and aſſurance to thee; if thou canſt doe him this honour, as to beleeve that hee is able, and true to fulfil at his Word: For GOD is faithfull, and all his promiſes are ſure: and as *Bernard* ſaid, *Neither doth his Word differ from his Meaning, becauſe hee is all Truth, nor his Deed from his Word, becauſe hee is*

all

all Power and Strength, &c.

Vſe 3. Art thou baptized? Then know, that thou art bound over to all manner of obedience to God, and to the continuall practice of Repentance, which if thou doeſt not, thy baptiſme is voyde. GOD promiſeth in Baptiſme to bee our GOD; but not ſo to bee, though wee live as we liſt; but we for our parts promiſe alſo, to renounce the Divell, the World, and the Fleſh, and to ſerve him. Keepe thou thy part, and be ſure the Lord will not faile to keepe all his covenants on his part. But wholly breake thou thy promiſe, and thou ſhalt never taſte of the good bleſſings of God promiſed to thee. Rom. 2. 25.

There is nothing more profitable than Baptiſme, yet it profited not *Simon Magus*, be-

becauſe he wanted the inviſible waſhing of the Spirit: therefore, if thou wouldeſt make beſt profit of thy Baptiſme, walke then in holy obedience and unfeignedly repent of thy ſinnes; yea, thou art bound unto it; even as the ſouldier by his preſt money, to ſerve in the warres; ſo thou by this holy marke and character, whioh thou haſt received of God, art bound to his ſervice.

Thou haſt ſolemnely before God, his holy Angels and Saints, proteſted as much, ſo as thou muſt needs be guilty of treacherous falſhood, if thou performeſt it not. Men thinke their words binde them to men: and *Herod* ſeemes to make conſcience of an unlawfull oath: make thou conſcience much more of thy oath to God,

God, the breaking whereof bringeth upon thy ſoule an eternall guilt. Shalt thou by thy ſinnes blot out the ſtamp of God which thou haſt received? Shalt thou vow ſervice to God, and be the Divels ſlave? Haſt thou Gods marke in the fore-head, and the Divels in thy heart and life? Doſt thou receive the badge of a Chriſtian, and liveſt like an Infidell? Thy Baptiſme ſhall not ſave thee, but condemne thee rather: for thy ſinnes are the greater, even as *Balthazars* drunken-feaſtings were the more abominable, for the abuſe of the holy Veſſels: Even as the holy Water of tryall was to the ſuſpected wife, if ſhee were faulty, mortal & deadly: but if not, it was a bleſſing: Even ſo the holy water of Baptiſme, to ſuch as keepe their promiſe in ſincerity, brin-

Mar.2[illegible].26, 27,28. Lu.22.12,20 1 Cor.10.16 & 11,14.25.

bringeth a blessing, when to such as live prophanely, and feare not GOD, it is even a water of bitternesse unto death.

Q. What is the Sacrament of the Lords Supper?

Answ. *The Supper of the Lord, is a Sacrament of the New Testament, instituted by Christ, wherein by the taking and eating of the bread blessed, and broken, and by drinking the Wine being blessed, is signified and sealed to us the Communion of the body of Christ crucified, and his blood shed for us upon the Crosse for remission of sinnes: and that being incorporated into Christ by his Spirit, wee might bee more and more strengthened in assurance of eternall life.*

Expli. The Supper of the Lord is that other honourable seale of GODS Covenant in

in Christ, by whom it was instituted: wherein are, as in all Sacraments, two things: First, the visible Element, or outward signe: Secondly, the Word. For as *Augustine* saith; The Word being added to the Element, makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten: and the Wine blessed, distributed, and drunke of the Church, or company present. Both these are the outward signes: which though they bee two materially (as they say) yet in regard of the end and forme, they are but one. Our Savior Christ intendeth the nourture of the Soule, by a similitude of the bodies nourishment, which consisteth in bread and drinke.

The Word is the Promise added to the Signe in these

theſe words: *This is my Body which is given for you; This is my Blood, which, &c.* together with the Commandement in theſe words, *Do this, &c.* The Element doth repreſent the inviſible grace, of the which the Word ſpeaketh, and the Word declareth what the inviſible grace is, which is repreſented, and ſealed by the Element. The outward ſigne then in this Sacrament, is the Bread and Wine, as I have ſpoken. The inward Grace is the Body and Blood of CHRIST, given and ſhed for our ſinnes; and the ſpirituall eating and drinking of them, whereby is ſignified our Vnion with CHRIST by faith, by the which wee draw from his righteouſneſſ joy and eternall life, according to an excellent Analogie in this Sacrament.

Now,

Now, theſe two, the ſigne, and the thing ſignifyed, are united by the Word, in the lawfull uſe of this Sacrament: which union is onely Sacramentall, and relative, whereby the ſigne is not changed into the thing ſignifyed; nor the thing ſignifyed contayned, in, under, or in the place of the ſigne; but by the ſigne, the thing ſignified is repreſented, offered, and ſealed in the lawfull uſe to beleevers. For grace is not ſo tyed to the Sacrament, that whoſoever partakes of the ſigne, ſhould alſo of the thing ſignified: or as none could partake of the thing ſignified, without the ſigne: For the unbeleevers may have the Lords Bread in theyr mouthes, which never have CHRIST in theyr heart; as Beleevers may

taſte of the ſweeteneſſe of the Lord in theyr ſoules, which (where it cannot bee had) pertake not of the Bread and Wine, which are the outward ſignes.

Queſt. What is required that we may ſo pertake of this Sacrament at the Lords Table, that we may be pertakers of the inward grace of the Sacrament?

Anſw. *Whoſoever would come worthily to this Sacrament, and to his benefit, muſt firſt examine himſelfe, and ſo eate and drinke.*

Explic. To bee worthy, and to come worthily to the Lords Table, are two divers things; none are worthy of ſo great mercy; yet we come worthily, when we try our ſelves.

Which tryall is of our Fayth,

Fayth, and Repentance. Concerning Fayth, firſt whether wee have a competent knowledge of the doctrine of the Sacrament, and why it was inſtituted; ſecondly, whether wee beleeve the pardon of our ſinnes by IESVS CHRIST. Concerning repentance, whether we have hitherto, or doe now unfaynedly repent of our ſinnes, purpoſing to leade a new life; Hee which comes to the Lords Table without fayth and repentance, comes unworthily; and hee which finds them in himſelfe, even in theyr beginnings true, though ſmall and weake, comes worthily; for ſuch CHRIST invites.

Queſt. How often would you adviſe a Chriſtian to receive the Holy Communion.

Math. 9. 12 & 11. 28. 1 Cor. 11. 25.

Anſ. *So often as there is occaſion offered, and liberty granted lawfully to receive the ſame.*

Explic. Baptiſme is but once adminiſtred, as being the Sacrament of our new birth: even as we are but once borne. But as being borne we often eate to be nouriſhed, and to grow: ſo we are often to communicate and to come to the Lords Table: Firſt, that wee may grow in Fayth: Secondly, that wee may have occaſion to ſtirre up our dulneſſe, both to conſider of, and to be thankfull for the death of CHRIST: Thirdly, that wee may teſtifie our remembrance of CHRIST: Fourthly, that wee may keepe unity, and nouriſh charity: Fiftly, that wee may imitate the Apoſtolicall

call Church, who ſeldome came together without the Word, prayer, breaking of bread, and almes giving. Neyther will this holy Sacrament grow into contempt through the often uſe to the godly, as wee ſee in the frequent uſe of the Word, and even of our dayly bread.

Uſe, 1. Prepare thy ſelfe often to come to the Lords Table, if occaſion fitly bee offered; that thou tempt not GOD by neglecting his ordinance appoynted for the confirmation of thy Fayth: and that thou mayeſt performe his Commandement, who ſayth: *Doe this often in remembrance of me. And that thou mayeſt ſhew forth the Lords Death till he come.* Conſider then, is once or twice a yeere enough for thy diſcharge herein? Canſt thou

ſo neglect the remembrance of his torments, who are bruiſed for thy ſinnes, and which bare thine iniquities? who hath delivered thee from hell, and purchaſed heaven for thee by his blood? Thy Saviour paſſing out of this world by a moſt bitter paſſion for thee, commends himſelfe to thee, and commends thee to remember him, and to teſtifie this, and thy thankefulneſſe for his death, to come often to his Table: How then, doeſt thou not ſhew thy ſelfe ungratefull, and forgetfull, which when occaſion is offered, churliſhly turneſt thy backe? &c.

Uſe 2. Hee that eateth and drinketh unworthily, eateth and drinketh iudgement to himſelfe. Beware therefore how thou preſumeſt to come to the Lords Table, without thy wedding garment, with-

without preparation. Holy things require holy uſage: firſt, labour for Fayth, both to vnderſtand what the Myſtery is, that thou mayſt diſcerne the Lords Body, and alſo to receive the grace that is offered therein: which without Fayth thou receiveſt not. He that beleeveth, hath benefit unſpeakeable by the ordinances of GOD: but without Fayth all is to us in vayne. Even as the evidences of another mans Land are nothing availeable to mee, but to the Land-holder they are of ſingular uſe: So the Sacraments are part of the evidences of a beleevers hope, and ſeale to him GODS favour; but to unbeleevers they ſeale nothing, but theyr greater comdemnation, if they repent not.

Even as if an unlearned man open a Booke, he ſeeth the letters but is never the better, and cannot attaine the meaning, but a man that is learned, readeth and is inſtructed; So an unbeleever ſeeth the Bread and Wine and eateth the ſigne: but the beleever onely hath the benefit of the thing ſignified, through his Faith; For the ſpirituall grace is preſent, not to the ſigne, but to the Perſon beleeving. Even as *Pharaoh* had a dreame, but not the interpretation: and as the noble man of *Samaria* ſaw the plenty but taſted not of it; Even ſo vnbeleevers, ignorants, unthankfull for the death of CHRIST, have the ſhell, but not the kyrnell; have that which goeth into the body, not that which bleſſeth the ſoule.

Firſt therefore get fayth.

Secondly,

Secondly, repent of thy ſinnes, having an unfained and ſtedfaſt purpoſe alwayes hereafter to live godlily. If thou commeſt with a hungry deſire of the righteouſneſſe of Chriſt with a broken heart for that which is paſt, and with a holy purpoſe for the time to come: then thou art welcome to thy Saviour, and ſhalt without fayle taſte of his ſweetnes; but if thou haſt beene, and yet art a Drunkard, a Blaſphemer, Vncleane, Proud, Couetous, Contentious, &c. and haſt not unfainedly repented, or at leaſt doeſt not begin to repent: For this cauſe thou art guilty of the body and blood of CHRIST, being more fit to bee at the meeting of Turkes and Infidels, then of ſuch

as profeſſe Ieſus Chriſt. Get therefore Repentance alſo. And teſtifie this thy Repentance not onely by a ſhew of ſorrow and ſobriety the day thou commeſt to the Lords Table, but all the dayes of thy life after. Many have I ſeene, which on that day have gone ſoftly, ſpoken penitently, looked ſorrowfully, behaved themſelves gravely: which within a day or two, have with the ſwine returned to the wallowing in the mire: and, with the dogge to the vomit of their former evill courſes. But underſtand thou, that even as when a man hath eſcaped the danger of ſome great diſtemper of ſurfeit, it is not enough for him to keepe a good dyet a day or two: So it

it is not a dayes obedience, or two, nor ſuch fits of devotion, which vaniſh as a flaſh of lightning, that will approve our Fayth, repentance and profeſſion: but it is perſeverance in the Holy duties, when the ſaviour of the Sacrament remaynes with us all the dayes of our life. Therefore even as *Daniel* was the fairer and better favoured by his dyet of pulſe: ſo it is required, and the Lord expects, that if thou eate and drinke at his table, thou ſhouldſt be the fairer by it, and the better reformed in thy converſation: And if thou beeſt notwithſtanding ill favoured, that is without knowledge, Fayth, Repentance, Obedience, Patience, Temperance, Charity, &c.

it

it is a manifeſt argument that thou haſt a foule and corrupted conſcience, that thou haſt received unworthily, and ſo art in danger of the wrath of GOD.

Qu. You ſayd, that ſome thinke Diſcipline to beea note of the Church: What is Diſcipline?

Anſ. *It is the power in the Church, with the conſent and approbation of the Chriſtian Magiſtrate, where there is one: whereby by perſons fit and lawfully called, Conſtitutions are made, both for comelineſſe and order in the Worſhip of GOD, and for the cenſuring of prophane livers.*

1 Cor. 5. 3, 4. & 14. 42

Explicati. Though a true Church may be without this power of Diſcipline; yet be well without it, it cannot; both that

that the Miniſtery of the holy things may with the greateſt reverence and profit bee performed; and alſo that the Church may be holy, and a maintayner thereof: Firſt then, becauſe without order things cannot well proceede; or continue, and GOD is the GOD of order, wee hold that the Church hath power to make Canons and Conſtitutions: but with a three-fold reſtraint.

Firſt, that they bee onely about matters Eccleſiaſticall: every man is to keepe within the compaſſe of his calling. Secondly, that as concerning the worſhip of God they be determinations of circumſtances, neceſſary and profitable, as concerning time, order, meetings, man-

manner of reading Scriptures, &c. In all which, comelineſſe, order, edification of the Church, and avoyding offence, are to be reſpected: and ſuch determinations in their owne nature to remaine mutable and to be altered, as the Magiſtrate ſhall ſee it make for the good of the Church. Thirdly, that if there be a Chriſtian Magiſtrate, they bee with his conſent and authority: becauſe the authority of making and confirming lawes concerning both the Civill and Eccleſiaſticall good of the Subjects, is principally in the chiefe civill Magiſtrate. This order beeing obſerved, that Eccleſiaſticall things, as diſpenſation of the Word and Sacraments, and execution of Diſcipline bee hand-

handled, not by Lay perſons, but by Eccleſiaſticall perſons onely, by the authority of GOD, and the Prince.

For the other part which concerneth Eccleſiaſticall cenſures, this is to bee remembred, that properly they are not executed by mulcts, fines, bodily ſmart, impriſonment, death and ſuch like, which are proper to the power of civill Magiſtrates; but by admonition, reproofe, ſuſpenſion, and excommunication. The higheſt degree of Eccleſiaſticall cenſures, is excommunication, when notorious and ſtubborne offenders are caſt out of the Church, the parties deſerving this cenſure, being notoriouſly prophane, and there being extreame danger of offence,

Math. 20. 25. 26.
1 Pet. 5. 3.

fence, and of the infection of others by theyr ſociety. In the execution whereof proceeding muſt be, as in the body, in the cutting off a member; which is, when no meanes will recover it, and leaſt it ſhould procure decay to the whole body, then to cut it off, though it bee with griefe.

Alſo Excommunication is not abſolutely to be executed, but on the contumacy of the delinquent: for the party, as a loſt ſheepe, is both carefully to be ſought up, & if he repent to bee with all rejoycing and love, received againe into the fellowſhip of the Church; for the end of excommunication muſt be: Firſt, that holy things be not given to dogges. Secondly, that the Church may

may free her ſelfe from an evill fame, of ſuffering them which diſhonour God. Thirdly, leſt others be infected. Fourthly, that ſuch as offend may bee aſhamed, and come to repentance, that theyr ſpirits may be ſaved in the day of the Lord.

Mat. 7. 7.
1 Cor. 5. 1
1 Cor. 5. 6.
2 Theſſ. 3. 14.
1 Cor. 5. 5.
1 Cor. 5. 4.

And this order of cenſuring offenders, and the Excommunication, ought to bee perpetuall in the Church; becauſe the cauſes thereof are vniverſall and perpetuall, which are thoſe foure before mentioned, together with the Commandement of Chriſt: and *Paul* teſtifieth, that the inceſtuous perſon ought to bee excommunicated in the Name of CHRIST; that is, by his authority, and according to his Com-

man-

mandement; yea, and this to be in all Churches, even which are under Christian Magistrates: for otherwise doth the civill Magistrate punish, otherwise the Church. The Church aymeth at the repentance of the offender: the civill Magistrate at the excution of Iustice. The Church proceedeth not to execommunication, where the delinquent repenteth and obeyeth. The civill Magistrate notwithstanding the repentance of the party, executeth the Law: as *Ioshua*, notwithstanding the confession of *Achan*, caused him to be destroyed.

Vse 1. All such whom it concernes to deale in Ecclesiasticall censures, ought to beware of filthy lucre, and faythfully discharge that

that which is committed unto them, to cenſure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the laſt day.

Uſe 2. Art thou prophane, a drunkard, a blaſphemer, an uſurer, a breaker of the Sabboth, &c. and deſerveſt thou to be ſtricken with the thunderbolt of Excommunication, and yet ſcapeſt by thy purſe, or otherwayes? yet know thou, whatſoever thou art, that although eyther through the corruption of them which execute the ſame Diſcipline, thou continueſt in the fellowſhip of the Church, yet in the account of the Lord, thou art

art excluded from all ſpirituall priviledges of the Church, till thou repent, not being worthy to ſit among the dogges of the flocke, (as one may ſay) and the leſſe thou anſwereſt for here, through the ſilence of the lawes, the more thou haſt to anſwere before IESVS CHRIST at the day of Iudgement.

Q. *You ſeeme to ſay, that where there is a Chriſtian civill Magiſtrate, there the Church ought to expect his conſent, and by his authority make Conſtitutions, and Canons: Doe you then thinke that the Cleargie, or Church-men, are ſubject to the civill Magiſtrate?*

Anſ. Yes verily doe I: and ſo God plainely teacheth in his Word; *Let every*

very ſoule be ſubject, &c. whether Apoſtle, Prophet, or Biſhop.

Queſt. *What is the civill Magiſtracy, or Government?*

Anſw. It is an ordinance of GOD for the good of men, whereby they are governed by good lawes, both divine and humane, that publike peace may be preſerved, the good maintained, the evill puniſhed, the worſhip and glory of GOD ſet forth.

Queſt. *What is the office of the civill Magiſtrates?*

Anſw. The office of the ſupreme Magiſtrate, is to keepe and maintaine both the Tables of the morall Law, and to miniſter right, judgement and juſtice to his ſubiects.

Queſt. *What is the power of the ſuperiour Magiſtrate?*

Anſw. In things Divine, it is limited by the Word: but

but in humane things and civill, it is wonderfull large: as namely, to command all his Subjects in matters concerning the publike good of all, or the private good of some: To compell all orders Eccleſiaſticall or Civill, to do theyr duties, and to puniſh the ſtubborne: To command the bodyes and goods of his Subjects in matters Lawfull: To exact Tribute, Cuſtome, Subſidies, Taxes, Tenthes, &c. for the maintayning of his honour and magnificence, and for the bearing of the publike charge. To make and confirme Lawes for the civill policy of his Iuriſdiction, and to define all matters and cauſes by the ſame. And in a word, the Civill ſupreme Magiſtrate is in all cauſes, and over all perſons, as well Eccleſiaſticall as Civill, ſupreme Gover-

nour,

nour, next under CHRIST as alſo in the example of the good Kings of *Iudah* appeareth.

Iob. 34.18
Ecc. 8.3.4
Dan. 5.19
1 Sam. 15.14.
1 Pet. 2 18
Rom. 13.1
Tit. 3.1.

Queſt. *What is the duty of Subiects?*

Anſw. The duty of Subjects may be referred to theſe heads. Firſt, Reverence. Secondly, Obedience. Thirdly, Pyety. Fourthly, Faythfulneſſe. Fifthly, Thankfulneſſe.

Explic. One of the greateſt bleſſings which God hath given to men, is order and government, without which, through confuſion all things would ſoone come to ruine: For as a Shippe without a Pylot; ſo is a company, or ſociety of men, without a King, or other lawfull Magiſtrate; Therefore it was well ſayd of *Tacitus*; That it is better to have an evill

Prince

Prince than none: And of Saint *Chryſoſtome*; It is better to have a Tyrant, then no governour: And the Scripture maketh mention, that the ſtate of the people of Iſraell was never worſe (while they were a free people) then when they were without continuall Governours: Yea Nature, even in reaſonleſſe and bruite Creatures, acknowledgeth order and government, as in the Bees, &c. This great benefit came from the Lord, as all other good things.

The prime care of the Soveraigne Magiſtrate muſt be to maintayne the firſt Table of the Law: Kiſſing the Son, and doing homage unto Chriſt: and therefore to maintayne the true worſhip of GOD, and to forbid, and vtterly to extirpate the contrary: And yet this ſo to bee vnder-

underſtood, that through the neceſſity of dangerous times, he may ſuffer ſuch as are ſuperſtitious, and doe erre; that ſome Common-wealth and Religion may be had, rather than none at all. It belongs to the Prince, to ſee that the true Doctrine bee taught; but to adminiſter the ſame, and teach it in publique, it belongs to Miniſters and Eccleſiaſticall perſons: It belongs to his authority to appoynt ordinary judgements Eccleſiaſticall to maintayne Schooles, Vniverſities, &c. whereby fit Byſhops and Miniſters may bee ſet over the flocke of CHRIST, and to make Lawes, whereby ſuch Paſtors and Teachers may bee directed, corrected, ſuſpended, deprived, as matters ſhall require. It is his Authority which may call and moderate Provinciall, Nati-

onall, Generall Synods, appoynt Fasts, &c. yea, hee ought to punish Heretickes, Idolaters, Blasphemers, &c. as well as Murderers, Theeues, &c. and doe all things which may further the spirtuall good of his subjects, and to take away the contrary: *For hee beareth not the Sword in vaine.* So *Moses* appoynted the worship of GOD, and prescribed it to *Aaron*. *David* disposed the Ministery of the Tabernacle, called Convocation, or Synode for the bringing of the Arke. *Salomon* dedicated the Temple, deposed *Abiathar*, *Iehosaphat* commanded the Priests and Elders to visite the Churches, and to restore the worship of GOD. As also did other good Kings of *Iudah*, as appeareth in these Stories, which they did not onely of Piety, but even of office:

office: So alſo have Chriſtian Emperours called Councels, moderated controverſies of Religion, advanced good Byſhops, repreſſed bad, and made Lawes concerning Byſhops, Miniſters, and Holy things, for the well-fare of the Church, and the glory of GOD. For the Magiſtrate is the Father of the Common-wealth; yea *Eſay* ſayth, That Kings and Queenes are Nurſing Fathers and Mothers of the Church. *Conſtantine* the Great ſayd: That the Byſhops were Over-ſeers in the Church, and hee a Byſhop or Over-ſeer out of the Church. Eſa 39.23

For the Duety, or Office of the chiefe Magiſtrate; in the maintayning the ſecond Table, I needе not ſay any thing, for none is ſo ignorant, as not to know, that the procuring of the civill good

of men belongs to the ſupreme Governour.

For the power of Magiſtrates, ſee the Scriptures, in the Anſwere unto the Queſtion, and for this they are called GODS, the Sonnes of the moſt High, not by Nature, but by Office and Dignity; being the Image of GOD, and his Deputies Royall on earth: the Miniſters alſo of GOD, &c. whoſe power it is, better and fitter for ſubjects to feare and obey, than to diſpute or determine.

Eccl.8.3,4

Concerning the dueties of Subjects: the firſt is, Reverence, which is a godly ſubjection in heart, word, and deede: thinking and judging honourably of the Magiſtrate, even of the loweſt: Looking not to his perſon, whether good or bad, but the perſon he repreſenteth,

eth, which is GOD. Speaking reverently, using all lowly gestures. Yea, this requires, that Subjects interpret the sayings and doings of the Magistrate to the best, and to conceale and cover theyr faults, giving feare to whom feare, and honour to whom honour belongeth. Exod. 22. 28 Act. 23. 5 1 King 1. 23, 34.

The second Duety is Obedience, to bee performed by all persons, and all things possible (the contrary whereof GOD commandeth not) though hard and unequall, not examining what it is which is commanded, but being content with this, that it is commanded: And this obedience must bee to all Governours, to the King as superiour, and to the rest appoynted by him, and to these whether Christian or Heathen, good or bad, mercifull or cruell; for there Eccles. 8. 2 Mat. 22. 21.

Rom. 13. 1

is no power but of GOD.

The third, is Piety, that ſubiects pray for theyr Governours: yea, though they were Infidels, or wicked: Thus did *Daniel*. Thus did the ancient Chriſtians for the heathen Emperours, for theyr long life and ſafety, for theyr Iſſue and Off-ſpring, for theyr quiet government: that their Counſell might be wiſe and faithfull, their armies Victorious, their people Loyall, &c.

The fourth is Faithfulneſſe, which requireth that Subiects be quiet and peaceable, and true hearted in all Loyall Alleageance: that they bee not Trayterous or Seditious, raiſing, or conſenting to Tumults, Inſurrections, Mutinies, &c. but that they reveale ſuch things ſpeedily, and that what they can, by all good, poſſible, and

and lawfull meanes, they doe defend and keepe ſafe, the health, life, perſon, cauſe, crowne, dignity, and family of the Supreme Magiſtrate, againſt all oppoſites whatſoever; yea, with the loſſe of their owne beſt blood: for if wee muſt lay downe our lives for our Brethren, much more muſt wee for our Fathers.

The fift is Thankfulneſſe, which is a ready and cheerefull Love, which is to bee ſhewed in a willing paying of Tribute, and bearing ſuch Charges as are impoſed by the King or ſuperiour Magiſtrates, in aſmuch as the treaſure of the King is the ſinew of the Commonwealth, and becauſe hee watcheth and careth for all, and defends all: So *Joſeph* and *Mary* travell willingly to bee taxed; yea, our Rō.13.6,7

Saviour CHRIST and *Peter* pay tribute; none are exempt, for if CHRIST and *Peter*; then why not theyr ſucceſſours? And all theſe things, Subiects are to doe cheerefully and willingly, even to wicked Princes, not onely for feare, but for Conſcience toward GOD, who accounts himſelfe neglected, reſiſted, and oppoſed, when his Deputies are reſiſted, oppoſed, or neglected.

Mat.17.27

1 Pet.2.18
Rom.13.5
Rom.13.

Vſe 1. Firſt, it is the duty of Miniſters, well to inſtruct, and to put theyr hearers in remembrance of theſe things, that they may know theyr duty to theyr Governours, and performe allegeance accordingly, wherin is a great part of the welfare of the Commonwealth.

Tit.3.1.

Vſe 2. Hence it appeareth

reth that the Pope with his limbes are the great Rebels of the World, for not onely pulling theyr neckes, as Eccleſiaſticall perſons, from the yoake of the Emperours and theyr ſoveraignes, but ſpecially for ſeeking to overrule, depoſe, and deſtroy the Kings, and kingdomes of the Earth.

Uſe 3. Learne thy duty. Thy calling is to be ſubiect. Pray for the proſperity of the King, his Children, and Dominions: Speake not evill; but reverence in word and deed the chiefe and all Vndermagiſtrates; yea, thinke not an evill thought: Beware of Sedition, by the example of *Corah*, *Abſalon*, *Sheba*, *&c.* Obey for conſcience. Quarrell not, neyther murmure at their Commandment, though unequall and hard, if not impious to bee done: Pay all

Iudg. 8. Eccleſ. 10. 20. &c.

Subsidies, taxes, customes, &c. and patiently; yea, though it goe hard with thee, and thine, and thou be faine to borrow it. Doe it of conscience, and thou shalt bee the more blessed in thy substance. Remember, CHRIST had it not when it was due, and hee willingly payd: and surely, if wee must willingly pay to a Heathen, much more to a Christian, religious, mercifull and renowned King. Draw thy necke out of the yoke, and being able, goe not about to be eased of that which is thy duty in conscience to pay. It is no part of a good subiect, or of one that loveth his Prince or Common-wealth, to seeke to bee free, or to be eased above his Equals in a common burthen, the benefit whereof comes to himselfe. It is a thing too much practised in these dayes, to

to the great hinderance and dammage of the Kings excellent Maiestie, the Countrey and many particular men.

Vse 4. Praise God for establishing so worthy, religious, peaceable, learned, and famous a King over us; through whom wee enioy peace, liberty, plenty, hope of succession, and the sweet comfort of our soules, the holy Gospell. And let all true hearted subiects pray for the safety and preservation of the person, life, Crowne, and dignity of our most gracious King CHARLES, by the grace of GOD, King of great Britaine, France, and Ireland, Defender of the Faith, &c. and in all Causes, and ouer all Persons, as well Ecclesiasticall as Civill, within these his Dominions, next and immediately under Iesus Christ supreme Governour, who is the

the very breath of our noſtrils: that GOD would bleſſe our moſt vertuous Queene *Mary*, his wife; our hopefull Prince *Charles*; the Lady *Mary*, and alſo *Iames* Duke of *Yorke*, his Highneſſe. That GOD would direct with wiſedome and piety, all the Honourable of his Majeſties Privy Counſell, bleſſe all the Reverend Fathers of the Church: that he would endue all the Nobles and Gentry of the Kings Dominions, with fortitude, courage, and loyalty, and all the graue and Honourable Iudges, right worſhipfull Iuſtices, and other inferiour Magiſtrates, with the knowledge and conſcience of Equity, Iuſtice, and Right; all the Miniſters of the Word, with ability of gifts, and conſcionable care, & diligence in the Lords harveſt,

veſt, and all the Commons with peaceable, Loyall, and religious mindes and affections: that GOD would hold back the Iudgments we have deſerved: and continue and increaſe upon us & our poſterity his undeſerved mercies, bodily and ſpirituall, to his owne glory, and the temporall and eternall comfort of us all, through our Princely Saviour IESVS CHRIST, Amen: So be it.

Now, unto the King everlaſting, immortall, inviſible, unto GOD onely wiſe, be honour and glory for ever and ever, Amen. 1 Tim. 1. 7.

FINIS.